ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

foll. 420; lines 15; size 8 × 6; 6 × 3.

الموطأ

AL MUWATTA

A collection of Ḥadîṣ (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in Ṣaḥîḥ Ḥadîṣ.

Author: Abû 'Abdallâh Mâlik bin Anas al Aṣbaḥî, ابو عبد الله مالك بن انس الاصبحي المدني, the second of the four learned doctors (امام) who were the exponents of their faith. He is sometimes called Imâm-u-Dâr al Hijrah (امام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. Ḏahabî, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Ḥâj. Khal., vol. vi., p. 265, followed by Brock., vol. i., p. 175, however, gives the date of Mâlik's birth A.H. 97 = A.D. 715. Mâlik studied Ḥadîṣ under the eminent traditionists, ابو بكر محمد مسلم بن عبد الله بن عبد الله الزهري, (d. A.H. 124 = A.D. 741) and نافع ابو عبد الله العدوي المدني (d. A.H. 117 = A.D. 735), and learnt Qirâ'at under نافع بن عبد الرحمن بن ابي نعيم (d. A.H. 169 = A.D. 785). See Ṭabaqât al Qurrâ' by Ḏahabî, fol. 21a. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

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* (1) Al Jâmi' aṣ Ṣaḥîḥ by Bukhârî (d. A.H. 256 = A.D. 870). (2) Aṣ Ṣaḥîḥ by Muslim (d. A.H. 261 = A.D. 875). (3) Al Jâmi' by Tirmiḏî (d. A.H. 279 = A.D. 892). (4) Sunan by Abû Dâ'ûd (d. A.H. 275 = A.D. 888). (5) Sunan by Nasâ'î (d. A.H. 303 = A.D. 915). (6) Sunan by Ibn Mâjah (d. A.H. 273 = A.D. 886).

Tanwir al Ḥawâlik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (*d.* A.H. 463 = A.D. 1070) that Mâlik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it الموطأ. Mâlik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqî' البقيع.

For the author's life see: Ḥuffâẓ, vol. i., p. 187; Ibn Khallikân, vol. i., p. 1139; Mir'ât al Janân, fol. 96ᵃ; Ḥâj. Khal., vol. vi., p. 265; Brock., vol. i., p. 175.

Beginning:—

وقوت الصلوٰة قال حدثني يحيى بن يحيى الليثي عن مالك الخ

The موطأ exists in various forms, in which the traditions are narrated from different sources, differing in number of Ḥadîṡ and their arrangement. The present copy contains Ḥadîṡ narrated through Yaḥyâ bin Yaḥyâ al Laiṡi (*d.* A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675–78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihlî, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

No. 122.

foll. 110; lines 22; size 10 × 6; 7 × 4.

الموطأ بروایة محمد بن حسن الشیبانی

AL MUWATTA' BI RIWÂYAT MUḤAMMAD BIN HASAN ASH SHAIBÂNÎ.

Another copy of Al Muwaṭṭa' narrated by Abû 'Abdallâh Muḥammad bin Hasan Ash Shaibânî, better known as Imâm Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadîṣ Imâm Muḥammad has quoted the opinions of Imâm Abû Ḥanîfah whom he defends in controversial points.

Beginning:—

باب وقوت الصلوٰة قال محمد بن الحسن اخبرنا مالك بن انس عن يزيد بن زياد مولى بني هاشم عن عبد الله بن رافع مولى سلمة زوج النبي صلي الله عليه و سلم عن ابي هريره انه سأله عن وقت الصلوٰة الخ

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.

The work has been printed in Ludhyâna, A.H. 1291; and Lucknow, A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus لوده بن مخدوم ميان

No. 123.

foll. 230; lines 20; size 10 × 6; 7 × 4½.

تنوير الحوالك

TANWÎR AL ḤAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yaḥyâ bin Yaḥyâ al Laiṣî (see No. 121). By Abû 'l Faḍl 'Abdarraḥmân bin abî Bakr bin Muḥammad bin Abî Bakr Jalâladdîn as Suyûṭî, ابو الفضل عبد الرحمن بن ابي بكر بن محمد بن ابي بكر جلال الدين السيوطي This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he was born in the Library of his father he is generally called ابن الكتب (the son of the books). One week after his birth he was named 'Abdarraḥmân by his father, and the Kunyah (كنيه) Abû 'l Faḍl was given to him by Aḥmad bin Ibrâhîm al Kinânî (*d.* A.H. 876 = A.D. 1471). While Suyûṭî was still young his father died in A.H. 855 = A.D. 1451, leaving the young author under the charge of Kamâladdîn Ibn al Humâm (*d.* A.H. 861 = A.D. 1458).

At the age of about eight years Suyûṭî learnt the Qur'ân by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the Isti'âdah (استعاذة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddîn al Balqânî, who highly appreciated the work, and whose lectures Suyûṭî continuously attended till A.H. 868, in which year Balqânî died. After Balqânî's death he attended for some time the lectures of Shaikh al Islâm Sharafad dîn al Manâwî (*d.* A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadîs under Taqîaddîn as Samanî al Ḥanafî (*d.* A.H. 872 = A.D. 1467). He also studied under Muḥyiaddîn al Kâfijî (*d.* A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadîs. He studied Ḥadîs from many of the eminent traditionists, whose number, according to his own statement in Ḥusn al Muḥâḍarah, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalâḥ seriously objected to the acquirement of that branch of science, Suyûṭî gave up the idea for ever.

As a voluminous writer Suyûṭî stands unequalled. In Ḥusn al Muḥâḍarah, fol. 162ª, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ثلثمائة

while the author of An nûr as Sâfir remarks that Suyûṭî left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bâb al Qarâfah, باب القرافه, in Egypt.

See for his life and works: Ḥusn al Muḥâḍarah, fol. 160ª; An nûr as Sâfir, fol. 52ª; Ḥâj. Khal., vol. vi., p. 616; Bodl., 58–60; Berlin, 1034; Brock., vol. ii., p. 143–58.

Beginning:—

الحمد لله الذي بعث النبي صلي الله باوضح المسالك

و نور به رجاء كل حالك . . . و بعد فهذا تعليق لطيف علي

موطأ امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of Kashf al Mughaṭṭâ, كشف المغطا, the larger commentary on the same Muwaṭṭa'. He further adds that he has based the work on the system and principles of his Tawshiḥ, a commentary on Bukhâri, for which see No. 168.

Although the work is mentioned by Ḥâj. Khal., vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good Naskh.

Dated A.H. 1300.

Scribe احمد بن محمد بن عبد الله

No. 124.

foll. 200; lines 21; size 9½ × 6; 7 × 4.

An incomplete copy of the same Tanwir al Ḥawâlik, beginning as above and ending with the Ḥadis—

عن عطاء بن عبد الله الخراساني انه قال حدثني شيخ بسوق البرم بالكوفة الخ

Corresponding with fol. 172ª of the preceding copy.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 125.

foll. 322; lines 18; size 10 × 6; 7 × 9½.

المسوى شرح الموطأ

AL MUSAWWÂ SHARH AL MUWATTA'.

A commentary on the Muwaṭṭa' narrated through Yaḥyâ al Laiṣi (see No. 121).

By Aḥmad bin 'Abdarraḥim ad Dihlâwi, احمد بن عبد الرحيم الدهلوي, better known as Shâh Waliallah (شاه ولي الله), an eminent

Indian Ṣûfî and traditionist, who, according to Itḥâf an Nubalâ, p. 428, traces his descent from ʻUmar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ân by heart and finishing شرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadîṣ and a Khirqâh from the eminent Ṣûfî and traditionist, ابو طاهر محمد بن ابراهيم المدني (*d.* A.H. 1145 = 1732 A.D.).

See Walîallah's Sanad on Bukhârî, No. 134, and Tâj aṭ Ṭabaqât, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب قيماً . . . اما بعد فيقول العبد الفقير الى رحمة الله الكريم احمد المدعو بولي الله بن عبد الرحيم الخ

The explanations of Ḥadîṣ as interpreted by different ʻulamâ, are given below each Ḥadîṣ, while in each chapter the commentator explains the difference of opinion of the Imâms Abû Ḥanîfah and Shâfiʻî. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For Shâh Walîallah's life and works, see Brock., vol. ii., p. 418; Itḥâf an Nubalâ, by Ṣiddîq Ḥasan Khân Bhopâl, p. 428; Ḥadâ'iq al Ḥanafîyah, by Maulavi Faqîr Muḥammad, p. 447; and Taḏkira-i-ʻUlamâ-i-Hind, p. 110. The work has been lithographed in the Fârûqî Press, Dihlî, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shâh Waliallah are enumerated in the Ḥadâ'iq al Ḥanafîyah, p. 447 :—

(1) ازالة الخفاء عن خلافة الخلفاء

(2) مصفى, a Persian commentary on Muwaṭṭa'.

(3) فيوض الحرمين

(4) الدر الثمين

(5) انتباه

(6) انسان العين في مشائخ الحرمين

(7) الفوز الكبير في اصول التفسير

(8) عقد الجيد في احكام الاجتهاد و التقليد

(9) القول الجميل

(10) الخير الكثير

(11) همعات

(12) الطاف القدس

(13) مقالة مرضيّة في النصيحة و الوصية

(14) انصاف في بيان سبب الاختلاف

(15) سرور المحزون

(16) لمعات

(17) سطعات

(18) المقدمة السنية في انتصار الفرقة السنية

(19) فتح الرحمن

(20) انفاس العارفين

(21) شفاء القلوب

(22) قرة العينين في تفضيل الشيخين

(23) البدور البازغة

(24) زهراوين

(25) رسالة تفهيمات

Written in good Naskh.
Dated A.H. 1265.
Scribe القاضي عبد الرحمن بن قاضي اسماعيل

No. 126.

foll. 687; lines 71; size 11 × 6½; 7 × 4½.

Another copy of the same.
Written in good Nasta'líq.
Dated A.H. 1262.

No. 127.

foll. 337; lines 21; size 9½ × 6; 7½ × 4½.

مُحلّی شرح الموطأ

MUHALLÂ SHARH AL MUWATTA'.

An incomplete copy of a commentary on the Muwaṭṭa', dealing for the greater part with the variance of the opinions of the Muhammadan jurists.

By Salâmallâh bin Shaikh al Islâm bin Fakhraddin, سلام الله بن شيخ الا سلام بن فخر الدين, who, according to Ḥadâ'iq al Ḥanafiyah, p. 468, and Tadkira-i 'Ulamâ-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaikh al Islâm, and received the sanad for narrating Ḥadîṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning :—

الحمد لله الذي اشرف معالم السنن و اعلامها و اعلاها الخ

The commentator in the preface says that from his youth he was very fond of learning Ḥadîṣ, which he learnt from the work of his ancestor 'Abdalḥaqq ad Dihlawí, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following :—

و بعد فيقول العبد المفتاق — سلام ابن شيخ الا سلام ابن
فخر الدين ان علم الحديث هو كلام خير الانام . . . و اني قد
كنت من اول ريعاني و بدو عنفواني كلفا ولعا في اقتناء

الواره . . . و اقتباس .غرر فوأيده من كتبه المتداولة و كان مطلع تلك السعادة في مفتح الاستفادة — مصنفاست جدي الشيخ الاجل . . . محي السنة النبوية في المائة الحادي عشر — الاجدر بالاتباع و احق ابو المجد الشيخ عبد الحق قدس سره الخ

The MS. breaks off with a portion of كتاب الحج.

In the title-page the date of composition, A.H. 1215, is expressed by the words هو الفضل الكبير. The authors of Ḥadâ'iq al Ḥanafîyah and Tadkira-i-'Ulamâ-i-Hind, however, give the wrong chronogram, الفوز الكبير, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in Hadâ'iq al Ḥanafîyah, p. 468:—

(1) Arabic: رسالة في اصول الحديث

(2) Arabic: كمالين حاشية تفسير جلالين

(3) Persian: ترجمة صحيح بخاري

(4) Persian: ترجمة شما ئل ترمذي

Written in good Naskh.
Not dated, apparently 13th century A.H.

No. 128.

foll. 89; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 6$.

الملخص لما في الموطأ من الحديث المسند

AL MULAKHKHAS LI MÂ FÎ 'L MUWATTA' MIN AL HADÎS AL MUSNAD.

An abstract of the Musnad Ḥadîs of the Muwaṭṭa' narrated through 'Abdallâh 'Adarraḥmân al Qâsim al Miṣrî (*d.* A.H. 191 = A.D. 806).

By Abû 'l-Ḥasan 'Alî bin Muḥammad bin Khalf al Ma'âfirî al Qarawî al Qâbisî, ابو الحسن علي بن محمد بن خلف المعافري القروي القابسي, who was born in Qairawân A.H. 324 = A.D. 935, and studied under Abû 'l Ḥasan 'Alî bin Muḥammad bin Masrûr ad Dabbâga, ابو الحسن علي بن محمد بن مسرور الدباغ. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhari's al Jâmi' under Abû Zaid al Marwazî, ابو زيد المروزي. He then went to Egypt, where he studied in A.H. 357 under Ḥamza bin Muḥammad bin 'Alî bin 'Abbâs Al Miṣrî, حمزة بن محمد بن علي بن عباس المصري (*d.* A.H. 357 = A.D. 967), and returned to his country Qairawân, where he died in A.H. 403 = A.D. 1012. Ḥuffâẓ, vol. iii., p. 279, and Nukat al Himyân fî Nukat al 'Umyân, fol. 65ᵃ, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khallikân, vol. i., p. 339; Ḥâj. Khal., vol. vi., p. 266.

Beginning with Isnâd thus:—

حد ثنا السيد الشريف ذو النسبين الطاهرين نجم الدين ابو عمر عثمان بن الشيخ الفقيه الامام ابي علي حسن بن علي مبط الامام الشريف ابي بستام الفاطمي قال حدثنا شيخنا الفقيه المحدث الحافظ ابو القاسم خلف بن عبد الملك بن بشكوال سماعا عليه — قال حدثنا الشيخ الفقيه أبو محمد عبد الرحمن بن محمد عتاب قراءة عليه -- قال حدثنا الشيخ الفقيه حاتم بن محمد الطرابلسي قراءة عليه قال حدثنا مؤلفه الشيخ — الامام ابو الحسن علي بن محمد قال رضي الله عنه الحمد لله حمدا كثيرا طيبا مباركا فيه احمده على ما انعم الخ

Abû 'l Ḥasan in the preface says that he has dealt with the Musnad Ḥadîṡ of Muwaṭṭa' narrated with the words — حدثنا البأنا سمعنا, and omitted those Musnad Ḥadîṡ narrated with the words بلغني — سمعت; further, he states that he arranged the Ḥadîṡ according to the names of traditionists from whom Mâlik had narrated

Ḥadîs̤ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order :—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق
س ش و ه ى

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥadîs̤, as well as of the traditionists, are given in each chapter :—

		Ḥadîs̤.	Traditionists.
foll. 8–26ᵃ.	باب المحمدئين	112	11
foll. 26ᵇ–33ᵃ	باب الالف	29	6
fol. 33	باب الثاء	1	4
fol. 33ᵇ	باب الجيم	5	1
foll. 34ᵃ, 34ᵇ	باب الحاء	7	2
foll. 34ᵇ, 35ᵃ	باب الخاء	6	4
foll. 35ᵃ, 35ᵇ	باب الدال	3	1
foll. 35ᵇ, 36ᵇ	باب الراء	5	1
foll. 36ᵇ, 41ᵇ	باب الزاء	24	3
fol. 41ᵇ	باب الطاء	1	1
foll. 42ᵃ, 43	باب الميم	6	5
foll. 43ᵃ, 51ᵃ	باب النون	73	3
foll. 51ᵃ–52ᵃ	باب الصاد	5	3
fol. 52ᵃ	باب الضاد	1	1
foll. 52ᵃ, 67ᵇ	باب العين	121	17
fol. 67ᵇ	باب الفاء	1	1
foll. 68ᵃ, 75ᵃ	باب إلسين	46	6
fol. 75ᵇ	باب الشين	1	1

		Hadîs.	Traditionists.
foll. 75ᵇ, 81ᵃ	باب الهاء	36	3
fol. 81ᵃ	باب الواو	1	1
foll. 81ᵃ–88ᵃ	باب الياء	35	7

foll. 88ᵃ–89. Four Ḥadîs narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Ḥuffâz, vol. iii., p. 297 :—

(1) كتاب المُمَهِّد

(2) المنقذ من شبه التاويل

(3) كتاب المنبه للفطن من غوائل الفتن

(4) كتاب المناسك

Written in good Naskh.
Dated A.H. 628.

No. 129.

foll. 652; lines 21; size 12 × 8; 6¼ × 4.

الجامع الصحيح

AL JÂMI' AS SAHÎH.

A collection of Ṣaḥîḥ Ḥadîs. It is the first of the six canonical collections of traditions (صحاح ستة).

Author: Muḥammad bin Ismâ'îl bin Ibrâhîm bin al Muġîrah al Ju'fi al Bukhârî, محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhârâ, 13th Shawwâl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 363, very curiously gives

us to understand that the author was born in Arabia. See Al Hady as Sârî, fol. 215, and Ikmâl, fol. 224[a], where it is distinctly said that the author was born in Bukhârâ, after which he was surnamed Al Bukhârî, نسب الي بخارى لانه ولد فيها يوم الجمعة لثلاث عشرة خلت من شوال, Mr. A. Vambery also supports the above statement when he says that 'Abdallâh al Faqîh, surnamed Al Bukhârî, the greatest Muhammadan jurisconsult, first saw the light in 194 (810) in the last-mentioned town Bukhârâ. (History of Bukhârâ, p. 68.)

At an early age Bukhârî lost his father, who, it is said, was a good traditionist for his time. The young Bukhârî, then under the care of his only brother and his mother, was sent to a Maktab to receive his primary education, but his love for Hadîs, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the Maktab and to place himself under the tutorship of some eminent traditionists, one of whom was Dâkhilî. The wonderful genius of Bukhârî, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when Dâkhilî was giving lectures, Bukhârî corrected him in some Isnâd which Dâkhilî had to accept and correct his own book according to Bukhârî's version :—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبخاري كيف كان بدوٌ امرك قال الهمت حفظ الحديث في المكتب و لي عشر سنين او اقل و خرجت من المكتب بعد العشر فجعلت اختلف الى الداخلي و غيره فقال يوماً فيما يقرأ على الناس سفيان عن ابي الزبير عن ابراهيم فقلت له ان ابا الزبير لم يرو عن ابراهيم فانتهرني فقلت له ارجع الي الاصل ان كان فدخل وخرج فقال لي كيف يا غلام قلت هو زبير بن عدي عن ابراهيم فاخذ القلم مني و اصلحه

(At Tabaqât al Kubrâ, vol. ii., fol. 60[a].)

After getting by heart the works of Ibn al Mubârak (*d.* A.H. 181 = A.D. 797) and Wakî' (*d.* A.H. 197 = A.D. 812) and acquiring a complete knowledge of the theories and ideas of the اصحاب الراي (followers of opinion), Bukhârî, with his mother and brother, proceeded to Mecca. After a short time his brother Ahmad and his mother returned to Bukhârâ where the former died shortly afterwards. Bukhârî stayed at Mecca and spent his time in the study of Hadîs and in making thorough enquiries

about the traditionists, and then went to Medina, where he, at the age of eighteen, composed التاريخ الكبير by the side of the prophet's tomb. From Medina Bukhârî, with a view of collecting more Ḥadîṣ, proceeded to distant parts of Islamic countries. It was said that once when Bukhârî came to Bagdâd the traditionists of the place organised a meeting for testing Bukhârî's knowledge of Ḥadîṣ, and engaged ten experts, each with ten traditions changing their wordings and Isnâd or Catena.

At first Bukhârî pleaded his ignorance, but when they had finished the reading of Ḥadîṣ he called each of them by turn and recited all the Ḥadîṣ with correct wordings and Isnâds. By this time Bukhârî had established his reputation as the greatest authority in Ḥadîṣ, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his Al Jâmi'.

When Bukhârî came to Nishâpûr, Muḥammad bin Yaḥyâ ad Ḍuhlî (*d.* A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that Bukhârî had declared heterodox opinions on the subject of the creation of the Qur'ân, which created a great sensation among the public. In the meantime it so happened that Bukhârî incurred the displeasure of the Governor of Bukhârâ by refusing to hold a Ḥadîṣ class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against Bukhârî, turned the author out of Bukhârâ.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلي — قد ابتليت ان (لا) اقول لك ولكن اقول فان انكرت شيأ فردني عنه القران من اوله الى اخره كلام الله ليس منه شي مخلوق و من قال انه مخلوق او شيٌ منه مخلوق فهو كافر

and again says:—

قال يا ابا عمر احفظ ما اقول لك من زعم من اهل نيسابور و قومس و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة اني قلت لفظي بالقران مخلوق فهو كذاب فاني لم اقله

Ṭabaqât al Ḥanâbilah, by Abû Ya'la, fol. 115b.

From Bukhârâ the author came to Khartank. two miles from Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000:—

قال البخاري اخرجت هذ الكتاب من نحوستمائة الف حديث و صنفته في ست عشرة سنة الخ

At Ṭabaqât, by Subkî, vol. ii., fol. 74ᵃ.

Mr. F. F. Arbuthnot, in his History of Arabic authors, p. 39, is surely wrong in saying that Bukhârî selected seven thousand two hundred and seventy-five of the most authentic out of *ten* thousand, all of which are regarded as being true, because, as stated above, Bukhârî himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as "false Ḥadîṣ"; but I should like to refer to Ibn Ṣalih's Muqaddimah, fol. 3ᵃ, who says that حديث غير صحيح does not mean "false Ḥadîṣ," but that it simply means that in the narrative of such a Ḥadîṣ the specified conditions of Isnâd are not fulfilled:—

كذلك اذا قالوا في حديث انه غير صحيح فليس ذالك قطعاً بانه كذب في نفس الامر اذ قد يكون صد قاً في نفس الامر و انما المراد انه لم يصح اسناده علي الشرط المذ كور

Beginning:—

باب كيف كان بدؤ الوحي الي رسول الله صلي الله عليه و سلم وَ قول الله عزوجل انا اوحينا اليك كما اوحينا الي نوح و النبيين من بعده الخ حد ثنا الحميدي الخ

The reason for the composition of the work, as stated in Tahẕîb al Asmâ', which quotes Bukhârî, is given thus:—That one day when Bukhârî was sitting before his Shaikh, Isḥâq bin Râhûye (*d.* A.H. 233 = A.D. 847), some of his (Bukhârî's) friends requested him to compile a work containing a collection of Ṣaḥiḥ Ḥadîṣ. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما سبب تاليفه و تصنيفه فروينا عن ابراهيم بن معقل النسفي قال قال البخاري كنت عند اسحق بن راهويه فقال بعض

اصحابنا لوجمعتم كتابا مختصرا في الصحيح لسنن رسول الله صلي الله عليه و سلم فوقع ذلك في قلبي و اخذت في جمع الكتاب

(٤) روينا بالاسناد الثابت عن البخاري انه قال رأيت النبي صلي الله عليه و سلم كاني واقف بين يديه و بيدي مروحة اذب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب عنه فهو الذي حملني علي اخراج الجامع الصحيح

(Tahḏîb al Asmâ', fol. 24b.)

Suyûṭî, in his work Al Wasâ'il ilâ Ma'rifat al awâ'il, on fol. 48a says that the work is the first of its kind on Ṣaḥîḥ Ḥadîṣ:—

اول من صنف في الصحيح المجرد البخاري ذكره ابن الصلاح

The title of the work as given by the author himself is الجامع المختصر من سنن رسول الله صلي الله عليه و سلم.

The work has been most largely commentated. See for its various commentaries Ḥâj. Khal., vol. ii., p. 512; Brock., vol. i., p. 158; and Al Fawâ'id ad Darârî, fol. 27a. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903–1906.

For Bukhârî's life and his works see Ṭabaqât by Abû Ya'lâ, fol. 113a; Ṭabaqât al Ḥuffâẓ by Dahabî, vol. ii., p. 35; Ṭabaqât by Subkî, vol. ii., fol. 57a; Asmâ'-ar-Rijâl by Khaṭîb Ṭabrîzî, fol. 99b; Ikmâl fî Asmâ' ar Rijâl, fol. 225a; 'Iqd al Mudahhab, fol. 13a; Ṭabqât ash Shâfi'îyah, fol. 5a; Tuḥfat az Zaman, fol. 27a; Al Fawâ'id ad Darârî; Ḥâj. Khal., vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Bukhârâ*, Vambéry (A.), p. 68; Arbuthnot's *History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

This complete copy of Al Jâmi' is written in ordinary Nasta'lîq with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe احمد بن عمر بن محمد بن عمران محمد بن ابي طالب (who was a good Muḥaddiṣ of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see Ad-durar al Kâminah, vol. i., fol. 57a) wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للامام الحافظ مقتدي اهل الحديث ابي عبد الله محمد بن اسماعيل البخاري رضي الله تعالي عنه و ارضاه علي يد اقل عباد الله و احوجهم الي عفو الله تعالي و

غفرانه — جلال احمد بن عمر بن محمد بن عمر بن محمد ابي طالب البلياني ملكه الله نواصي الاماني في اربع ذي القعدة سنة خمس و سبعين و سبعمائة لتذكرة لابنه الاكبر جنيد (*sic*) بامثاله و رزق العمل بما فيه — و هو وقفه علي المسلمين من طلبة العلم وقفاً لا يباع و لا يورث تقبل الله منه حسناتاً و تجاوز عن فرطاته و الله حسبنا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و صلي الله علي محمد و صحبه اجمعين — رحمه الله لمن دعي لكاتبه و واقفه و الحمد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mîr 'Alî Tabrîzî,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

No. 130.

foll. 223; lines 21; size 17 × 12; 11 × 5.

The same.

A neat and beautiful copy of Al Jâmi' complete in three volumes.

Vol. I.

Beginning as usual and ending with the chapter الاستعارة للعروس عند البناء.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

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* Mîr 'Alî Tabrîzî, the inventor of Nasta'lîq hand, flourished during the reign of Tîmûr (Tamarlane) (A.H. 771–806), and was contemporary of Kamâl Khujandî (d. A.H. 803); see Majâlis al Mu'minîn, vol. i., fol. 529; Mir'ât al 'Âlam, fol. 421; Mir'ât-i-Âftâbnumâ, fol. 266.

No. 131.

foll. 242; lines 21; size 17 × 12; 11 × 5.

Vol. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

foll. 320; lines 21; size 17 × 12; 11 × 5.

Vol. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jāmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Alāaddīn Shāh Ḥusain bin Sayyid Ashraf al Ḥusainī, the king of Bengal (A.H. 905–A.H. 927). See Tārikh-i-Firishta, vol. ii., p. 587, and Ṭabaqāt-i-Akbari, p. 526.

و الحمد لله وحده و الصلوٰة — علي رسوله محمد و آله و صحبه
و عترته و السلام قد حصل الفراغ من تنميق هذا الكتاب الجامع
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —
الثاني من شهر جمادي الاولى سنه احدى عشر و تسعمائة علي
يد الفقير الحقير محمد بن يزدان بخش المعروف بخواجكي
الشرواني غفر له الله و لوالديه — و لمن دعا له بالتوبة و المغفرة
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة
الشريفة برسم خزانة السلطان الاعظم الخليفة المعظم — الذي لايوازن
و لا يوازي و هو غني ان يباهي و اجل ان يباهى — و اعظم من
ملك البلاد — وساس العباد شانا و اعلاهم منزلاً و مكانا — و
اندأهم راحة و بيانا — و اشجعهم جاشا وجنانا — و اقواهم دينا
و ايمانا — و اروعهم سيفاً و سناناً و ابسطهم ملكا و سلطانا و

اشملهم عدلا و احسانا من شيد قواعد الدين بعد ان كادت تنهدم — و استبقي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات المعالي اوان ما هزت الانتكاس و جدد مكارم الشريعة و قد آذنت بالاندراس — علاء السلطنة و الخلافة و السيادة و الدين — غياث الاسلام و المسلمين كهف الثقلين و ظل الله في الخافقين مورد فرات عوائد السني — و العوارف الهني — ابو المظفر حسين شاه بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلي امره و شانه — شعر

من ام بابك لم تبرح جوارحه
تروي احاديث ما اوليت من مننٍ
فالعين عن قرة و الكف عن صلة
و القلب عن خير و السمع عن حسنٍ

الذي تشرف صفائح صحايف الكون بمحاسن آثاره — وشق علي اكاسرة الدهر و قياصرة العصر شق غباره — و اوجب علي نفسه القدسية ان لا يحكم الا با لعدل — وجعل البرايا في ظله مستبشرين بنعمة من الله و فضله — شعر

فما دام جدواه يقلب كفه
فلا خلق من دعوي المكارم من حلّ
و ما دام في الهيجاء يهز حسامه
فلا ناب في الدنيا لليث و لا شبل

رب كما جعلت اشعة شموس معدلته رافعة لظلام الظلم عن كافة الانام اجعل خيام بقائه مشدودة باوتاد الابد و اطناب الدوام — بجده الهاشمي القرشي محمد عليه افضل الصلوٰة و اكمل السلام — و علي اله و صحبه الكرام و عترته العظام — شعر

بقاؤك للاسلام عِزٌ مؤبد
فدم و ابق للاسلام ما ذر شارق
بدار السلطنة و الخلافة يكداله — حرمها الله تعالى عن الآفات

Written in beautiful Naskh.

Dated Yakdâlah,* the capital of Bengâl, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'unwân in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe محمد بن يزدان بخش المعروف بخواجكي الشرواني

No. 133.

foll. 370; lines 18; size 12 × 9½; 9 × 6.

Another copy of Al Jâmi', complete in two volumes.

Vol. I.

Beginning as usual and ending with chapter اللهم امض لاصحابي هجرتهم.

No. 134.

foll. 404; lines 18; size 12 × 9½; 9½ × 6.

Vol. II.

The continuation of the preceding copy, ending with the last Hadîs of Al Jâmi'.

The following colophon says that both the copies were written in the Jâmi' Masjid of Dihlî, and twice revised and corrected by the scribe شيخ محمد بن شيخ پيرمحمد بن شيخ ابوالفتح البلجرامي ثم الالهآبادي, in the presence of Shâh Walîallâh, the well-known

* Yakdâlah, or Akdala, was the seat of residence of 'Alâaddîn Shâh Ḥussain, the King of Bengal (A.H. 905–927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work Ḥujjat Allâh al Bâligah (*d.* A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

تم الكتاب الجامع الصحيح للامام الحافظ مقتداي اهل الحديث ابي عبد الله محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري في المسجد الجامع الفيروزي علي ساحل نهر الجون في محروسة الدهلي يوم الاربعاء سادس شعبان المعظم في سنة ١١٥٩ التاسع و الخمسين بعد مائة و الف من الهجرة النبوية علي صاحبها الف الف صلوٰة و التحية — بيد احقر العباد شيخ محمد بن شيخ پير محمد بن شيخ ابوالفتح العمري البلجرامي ثم الالهآبادي مع قرأته من الاول الي الاخر و تصحيحه مرة بعد اخري في خدمة قدوة علماء الزمان و اسوة اولياء الاوان المتصف بالشيخ في قومه كالنبي في امته و المنعوت باولٰئك الذين هدا هم الله فبهدا هم اقتده صاحب الخلق المحمدي و الفيض السرمدي الشيخ ولي الله العمري لازال ظلال نواله علينا ظليلا و سحآئب افضاله فينا سبيلا — و صلي الله علي محمد الذي ختم به الرسالة و علي خلفائه الراشدين و سائر الصحابة و التابعين و شيوخ المحدثين و الحمد لله رب العالمين

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by محمد ناصح, by the order of Shâh ʻÂlam (A.H. 1173–A.H. 1221).

بحمد الله و سبحانه تصحيح و اعراب صحيح بخاري بحكم اقدس حضرت شاه عالم بادشاه خلد الله ملكه و سلطانه و افاض علي العالمين بره و احسانه در سنه يكهزار و يكصد و هشتاد و چهار هجري فقير محمد ناصح عفي الله از اول كتاب تا اخر از نسخهٔ مصححه باتمام رسانيد

Good Nasta'līq.
Dated A.H. 1159.

foll. 375b–379a. A sanad or licence for narrating Ḥadīs̱ dated A.H. 1159 granted by Shāh Walīallāh to his pupil the present scribe:—

الحمد لله الذي بنعمته تتم الصالحات — و علي فضله المعول
في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا
عبده و رسوله صلى الله عليه و على اله و صحبه و سلم اما بعد
فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن
شيخ پير بن الشيخ ابي الفتح العمري نسبا — البلكرامي اصلا
و الالهآبادي مولدا و منشأ قرأ عليّ الجامع الصحيح المسند تصنيف
الامام الحجة امير المؤمنين في الحديث ابي عبد الله محمد بن
اسماعيل البخاري رحمه الله تعالى جميعه الا فوتا و هو من كتاب
المواقيت الى باب كيف يقبض العبد المتاع من كتاب الهبة فانه
سمع علي بقرأة خواجه محمد امين — و قرأ علي ايضاً اطرافا من
سائر الكتب الستة و من موطأ الامام مالك بن انس و من مسند
الحافظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكواة
المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك
اجزت له ان يروي عني كل ماصح عنده الله من مروياتي
بشرط الرواية المعتبرة عند اهل هذا الشان و قد اجازنا بصحيح
البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني
الخ . . . كتبه بيده الفقير الى رحمة الله الكريم الودود ولي الله
احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد
بن محمود عفي الله عنه و عنهم اجمعين و الحقه و اياهم باسلافه
الصالحين العمري نسباً — الدهلوي وطنا — الاشعري عقيدةً
و الصوفي طريقة — الحنفي عملا — و الحنفي و الشافعي تدريساً

خادم التفسير و الحديث — و الفقه و العربية و الكلام الحمد لله اولا و اخرا وباطنا ذي‌الجلال و الاكرام و كان ذلك يوم الثلثاء الثالث و العشرين من الشوال سنة ١١٥٩

The handwriting of the above is thus verified by Shâh Walîallâh's son:—

اين خط والد بزرگوار است بي شبه
كتبه الفقير محمد رفيع الدين

foll. 379ᵇ–386ᵃ. A collection of Ḥadîṣ from different chapters of other canonical books.

foll. 386ᵃ–404ᵃ. A very rare treatise called—

الفضل المبين في المسلسل من حديث النبى الامين

by Shâh Walîallâh, containing a collection of Ḥadîṣ Musalsal.

Contents:—

fol. 396a. حديث مسلسل بالمغاربة

fol. 396b. احاديث مسلسلة بائمة اهل اليمن

fol. 398a. احاديث مسلسلة بالآباء

fol. 399a. اربعون حديثا مسلسلاً بالاشراف

fol. 399b. احاديث مسلسة بالمحمديين

fol. 401a. حديث مسلسل بالحسن

fol. 401b. احاديث مسلسلة بحرف العين في اول اسم كل راوٍ

fol. 402a. الحديث المسلسل بالقراء

fol. 403a. الحديث المسلسل بالشعراء

fol. 403b. الحديث المسلسل بيوم العيد

fol. 404a. حديث مسلسل بنسبة كل راوٍ الي شي من بلدٍ او قبيلة

This treatise also bears a sanad dated A.H. 1160 granted by Shâh Walîallâh to his pupil, شيخ محمد, the scribe.

الحمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا الصالح الشيخ محمد — احسن الله تعالي و اصلح حاله فاجزت له روايتها عني علي ان فيها بعض شيٍ من الخلل في ضبط الاسماء لا سيما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الفقير ولي الله عفي الله عنه في اوائل محرم ١١٦٠ سنة اخر ساعة من يوم الجمعة

No. 135.

foll. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jâmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

No. 136.

foll. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jâmi', beginning with the following Isnâd :—

و الحمد لله و صلوٰة على سيدنا محمد و اله و صحبه اجمعين اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن شعيب بن ابراهيم بن اسحق السجزي الصوفي قرأة عليه و انا اسمع في شهور سنة اثنتين و خمسين و خمسمائة قيل له اخبركم جمال الاسلام ابو الحسن عبد الرحمن ابن محمد بن المظفر بن معاذ الداوٗدي قرأة عليه و انت تسمع ببوشنج في ذي القعدة في شهور سنة خمس و ستين و اربعمائة قال اخبرنا ابو محمد عبد الله بن احمد بن حمويه السرخسي قرأه علية و نحن نسمع في صفرسنة احدى و ثمانين و ثلثمائة قال اخبرنا ابو عبد الله محمد بن يوسف بن مطر الفربري بفربر في سنة ست عشرة و ثلثمائة قال حدثنا الامام ابو عبدالله محمد بن اسماعيل بن المغيرة الجعفي البخاري قرأة عليه مرتين مرتين بفربر سنة ثمان و اربعين و مأتين و مرة اخرى ببخارى سنة اثنتين و مأتين و خمسين قال كيف كان بدوٗ الوحي الى رسول الله صلى الله عليه و سلم الخ

and ending with the chapter احداد المرأة علي زوجها, corresponding with p. 1–160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good Naskh.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بحمد الله و عونه. و يتلوه في الذي يليه الجزء الثاني بزيارة القبور و كان الفراغ منه يوم الجمعة رابع و عشرين جمادي الاول (الاولى) من شهور سنة ثمان و سبعين و سبعمائة من الهجرة

Scribe ابراهيم بن يوسف بن علي المغربي المربيي.

No. 137.

foll. 571; lines 19; size 9½ × 7; 7 × 4.

Another part of the first volume of Al Jâmi'; beginning as in the first copy and ending with the قصة عكل و عرينة. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamâladdîn al Muḥaddiṣ al Ḥusaînî, the author of Rawḍat al Aḥbâb (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307b:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المحدث الحسيني جعله الله تعالى لحلاوة ثمرة التحقيق واجدا — و صيره في عتبة العبودية راكعا و ماجدا —

Similar notes in the hand of the said Jamâladdîn are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good Naskh.

No. 138.

foll. 472; lines 21; size 10 × 7¼; 6½ × 4.

المجلد الاول من الجامع الصحيح

Another copy of Al-Mujallad al Awwal of Al-Jâmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن ابي سعيد, says that he copied out the present MS. from Jamâladdîn al Ḥusainî's (*d.* A.H. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

اعلموا اخواني رحمكم الله اني انقل هذا الكتاب و اصححه من نسخة كتب السيد المويد السند (*sic*) جمال الملة و الدين عطاء الله علي كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد بلاتغيير و ايضاً كتب علي تلك النسخة . . . حرره العبد الفقير الي رحمة ربه الغني — المشتهر بجمال المحدث الحسيني عفي الله عنهما و طول الله عمره — سنة احد و عشرين و تسعما ئة و المرجو من الله تعالي (*sic*) كتبه عبد الحق بن ابي سعيد

Written in ordinary Naskh.

Scribe عبد الحق بن ابي سعيد

No. 139.

foll. 238; lines 15; size 10 × 7; 7 × 5.

Another copy of Al Jâmi' aṣ Ṣaḥiḥ, beginning with the first Ḥadiṣ of the chapter باب اتباع الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن سويد مقرن عن البراء بن عازب قال امرنا النبي صلي الله عليه و سلم بسبع و نهانا عن سبع امرنا باتباع الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم و ابرار القسم ورد السلام و تشميت العاطس و نهانا عن انية الفضة و خاتم الذهب و الحرير و الديباج و القسي و الاستبرق

The following colophon says that this copy is the second part of Al Jâmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث كتاب الوكالة انشاء الله تعالي و الحمد لله وحده و صلي الله علي سيدنا محمد خاتم النبيين و امام المرسلين ورضي الله عن اصحاب رسول الله اجمعين آمين نسخه لنفسه اقل عباد الله و احوجهم محمد بن علي المقري الشافعي الحموي الشهير بابن الشريعة بحماة المحروسة غفر الله له و لوالديه و لجميع المسلمين بمنه و كرمه — انه ارحم الراحمين بتاريخ نهار الجمعة تاسع عشري شهر جمادي الاخرة من شهور سنة ثلاث و سبعين و ثماني مائة

Written in good Naskh.
Dated A.H. 873.
Scribe محمد بن علي المقري الشافعي الحموي المعروف با بن الشريعة

No. 140.

foll. 543; lines 20; size 10 × 7; 7 × 5.

Another old copy of Al Jâmi' aṣ Ṣaḥîḥ.
This part begins with the chapter باب اتباع النساء الجنائز, and

ends with a portion of Tafsir سورة بقرة, corresponding with p. 168, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. foll. 1–62, 141–230, and 247–380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Hadîş from this work and other sources.

Some of them are as follows:—

I.

Sanad, dated A.H. 918 on fol. 543a, granted by 'Abdalḥaqq bin Muḥammad as Sanbâti ash Shâfi'i, عبد الحق بن محمد السنباطي الشافعي, to his pupil Shamsaddîn Muḥammad bin Shaikh Nûraddîn, شمس الدين بن شيخ نورالدين.

الحمد لله فقد قرأ علي هذا الجزأ وقبله من الاخر الي هنا الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و اجزته بذلك و بجميع ما يجوزلي روايته و كان ذلك في سنه ثماني عشرة و تسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This 'Abdalḥaqq, who received a sanad for narrating Ḥadîş from Ibn Ḥajar al 'Asqalânî (d. A.H. 852 = A.D. 1449), was born in Sanbâṭ in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nûr as-Sâfir, fol. 77a.

II.

Dated A.H. 904 'Uşmân bin Muḥamad bin 'Uşmân ad Diyami, عثمان بن محمد بن عثمان الديمي, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nûr as Sâfir, fol. 46b, and, like the former, received a sanad from Ibn Ḥajar and granted one to his pupil Barakât bin 'Abdarrahmân bin 'Alî bin Idris-al Ḥanbalî, بركات بن عبد الرحمن بن علي بن ادريس الحنبلي :—

الحمد لله و سلام علي عباده الذين اصطفي اما بعد فقد قرأ علي جميع هذا الجزء و ما قبله الشيخ (*sic*) الدين بركات بن عبد الرحمن بن علي بن ادريس الحنبلي . . . نفع الله له في مجالس اخر ما بعد الخميس ثاني عشري ربيع الاول سنة اربع و تسعمائة

و اجزت له ان يروي عني جميعه و جميع ما اروي لبشرطه كتب
عثمان بن محمد بن عثمان الديمي الشافعي حامدا و مصليا

III.

By Muḥammad bin Aḥmad an Najjâr to his son Abul Yamân:—

قرأ و ما قبلها الولد العزيز ابو اليمن بارك الله و اجزت له
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

IV.

By same Muḥammad to his other son Muḥammad bin Muḥammad bin Aḥmad an Najjâr:—

قرأ الولد الفاضل ابو (*sic*) السمي محمد بن احمد هذا الجزأ و
ما قبله و اجزت له رواية ذلك و جميع ما يجوز لي روايته — محمد
بن احمد النجار

No. 141.

foll. 518; *lines* 19; *size* 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the last chapter of Al Jâmi'. foll. 1–25 and 170–301 are supplied in a later hand.

This copy and the preceding are written in same hand, a good Naskh.

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صحح البخاري بحمد الله و عونه و حسن توفيقه و
صلواته علي سيدنا محمد و علي اله و اصحابه و سلم شرف و كرم
و كان الفراغ من نسخه من نهار الاحد ثالث عشري ربيع الاخر من
شهور سنة اثنين و تسعين و سبعمائة

كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد
بن احمد بن يوسف بن اسماعيل التوقبي الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل Scribe
اليوقبي الكاتب

No. 142.

foll. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of Al Jâmi', beginning with Kitâb al Kusûf, كتاب الكسوف, and ending with the chapter of Mu'takif, باب المعتكف, corresponding with pp. 133–262, vol. I. and pp. 1–25, vol. II. of Egypt edition, dated A.H. 1304.

At the end of this MS. is a sanad granted by موسى بن الحسين بن محمد بن علي بن محمد بن ابي الرجال بن عبد الله اليونيني, Mûsâ bin Ḥusain bin 'Alî, on the authority of the sanad which he received from Shamsaddin 'Alî 'Abdallah Muḥammad al Ba'lî (*d.* A.H. 793 = A.D. 1391: see As Suḥab al Wâbilah, fol. 260) to his pupil, محمد بن علي بن احمد المصري الصوفي الشافعي, the scribe of the present copy :—

الحمد لله رب العالمين قرأ علي هذا الجزء و انا انظر في اصل
صحيح — الاخ في الله تعالي زين الدين ابو عبد الله محمد بن علي
بن احمد الشافعي الصوفي المصري اعزه الله تعالي و هو كاتب
هذا الجزء قرأة صحيحة معربة متقنة بحق سماعي علي شيخنا
الامام العلامة شمس الدين ابي عبد الله محمد بن اليونانية تغمده
الله تعالي برحمته بحق سماعه من الشيخ شهاب الدين احمد الحجار
المعروف بابن الشحنة قال اخبرنا الشيخ سراج الدين الزبيدي
قال.اخبرنا ابو الوقت بسنده المكتب في اول الجزء الاول — من
هذا الكتاب فاجزته به و كان فراغ قرأته من هذا الجزء في
مجالس اخرها سادس عشري شهر شوال سنة اثنين و ثلاثين و
ثماني مائة احسن الله خا تمتهما بخير و عافية

كتبه موسى بن الحسين بن محمد بن علي بن محمد بن
ابي الرجال احمد بن عبد الله اليونيني عفي الله عنه

This Mûsâ, who, according to the author of Mu'jam Ibn Fahd, is a descendant of 'Alî, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Mu'jam Ibn Fahd, fol. 320ᵃ; As Suḥab al Wâbilah, the continuation of Ḥâfiẓ Ibn Rajab's Ṭabaqât al Hanâbilah, fol. 312.

It is said in this sanad that Muḥammad bin 'Alî bin Aḥmad al Miṣri ash Shâfi'i aṣ Ṣûfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskh.

The colophon runs thus:—

اخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب البيوع ان شاء الله تعالى

على يد الفقير محمد بن علي بن احمد الشافعي الصوفي المصري عفى الله عنه — و حسبنا الله و نعم الوكيل و صلى الله على سيدنا محمد و آله و صحبه و سلم تسليماً

No. 143.

foll. 233; lines 13; size 11 × 7; 7 × 5.

This copy is a continuation of the preceding MS. beginning with the Kitâb al Buyû', كتاب البيوع, and ends with chapter Da'wat al Yahûdi wan Naṣrâni, باب دعوة اليهودي و النصراني, corresponding with pp. 25–230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

تم الجزء الثالث بحمد الله و عونه يتلوه ان شاء الله تعالى في اول الجزء الرابع باب دعاء النبي صلى الله عليه و سلم الى الاسلام

No. 144.

foll. 530; lines 15; size 9 × 7; 6 × 4.

Another copy of Al Jâmi', beginning with the chapter, مناقب علي ابن (بن) ابي طالب, and ending with باب الاكل عما يليه, corresponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارس السرهندي الصديقي

No. 145.

foll. 540; lines 15; size 9 × 7; 6 × 4.

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Ḥadîṣ of Al Jâmi'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام علي سيد المرسلين محمد و اله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للامام الحافظ المقتدي ابي عبد الله محمد بن اسماعيل رضي الله تعالي عنه

و صلي الله علي سيد نا محمد و اله و صحبه و سلم

حرره محمد زمان ابن (بن) محمد فارس السرهندي

الصديقي غفرله

ولوالديه

No. 146.

foll. 217; lines 23; size 11 × 9; 7 × 6.

Another copy of Al Jâmi', containing the last five parts.
Part 26 on fol. 1ᵇ, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المقلون

corresponding with pp. 56–85, Vol. IV of the Egypt edition.
Part 27 on fol. 33ᵇ, beginning with the chapter—

قول النبي صلى الله عليه و سلم ما احب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85–116, Vol. IV.
Part 28 on fol. 122ᵇ, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروع في المنام

corresponding with pp. 116–151, Vol. IV.
Part 29 on fol. 122ᵇ, beginning with the chapter—

الاخذ على اليمين في النوم

and ending with the chapter—

اثم من دعي الى ضلالة الخ

corresponding with pp. 151–184, Vol. IV.
Part 30, on fol. 167ᵇ, beginning with the chapter—

ما ذكر النبي صلى الله عليه و سلم و حض على اتفاق اهل العلم

and ending with the last chapter.

The colophon runs thus :—

كمل نسخ البخاري في يوم الاثنين في سابع عشر ذي الحجة من شهور سنة سبع و ستين و ثمانمائة من الهجرة النبوية على صاحبها افضل الصلوٰة و السلام على يد العبد الفقير المعترف بالتقصير محمد بن محمد بن يوسف الاعتلاني الشافعي غفر له الله و لوالديه الخ

Written in ordinary Naskh.
Dated A.H. 867.

Scribe محمد بن محمد بن يوسف بن علي الا عتلاني الشافعي

No. 147.

foll. 201; lines 19; size 10 × 7; 8 × 5.

The last part (styled here الجزء السادس) of Al Jâmi', beginning with باب الحب في الله.

It would appear from the colophon that this is the last of the six juz' into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty juz', and belonged to Nâṣiriyah Madrasah of Egypt, which was founded by 'Âdil, king of Egypt (A.H. 694–696 = A.D. 1294–1296), and completed in A.H. 703 by Nâsiraddîn Muḥammad (A.H. 698–708 = A.D. 1298–1308). See Ḥusn al Muḥâḍarah by Suyûṭî, fol. 377ª.

تم الجزء السادس من كتاب البخاري من تجزئة ستة و هي من اصل نسخة مدرسة الناصرية من تجزية ثلاثين و هي من خمسة اجزاء من الاصل بحمد الله و حسن تو فيقه في نهار الا ثنين ثامن عشر ربيع الاول سنة سبع و ثلاثين و ثمانمائة على يد اضعف عباد الله و احوجهم اليه ابو (ابي) الحياة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddîn al Bahwatî in the presence of Yûnus al Qâhirî and Ibn Ḥajar al 'Asqalânî (*d.* A.H. 852 = A.D. 1449).

الحمد لله بلغ الشيخ بدر الدين البهوتي قرأة عليّ من اول الصحاح الى اخره في مجالس اخرها يوم الجمعة سابع شهر شعبان سنة ثلاث و خمسين و ثمانمائة — قال ذلك يونس القاهري ثم بلغ قرأة عليّ — ابن حجر —

Written in good Naskh.
Dated A.H. 837.
Scribe ابو الحياة احمد بن محمد المصري

No. 148.

foll. 107; lines 11; size 8 × 6; 6 × 5.

الجزء التاسع و العشرين

Another copy of Al Jâmi', containing the 29th part, beginning with the chapter—

قول النبي صلى الله عليه و سلم ستروں بعدي امورا تنكرونها

and ending with the chapter—

اثم من دعي الى ضلالة اوسن سنة سيئة

The following note, at the end of this copy, says that the present copy was once compared with a reliable copy by Muhammad bin al Kurki, an eminent traditionist of Damascus, who, according to Suhab al Wâbilâh, fol. 229a, died in A.H. 851 = A.D. 1447:—

الله احمد — بلغ مقابلة باصل معتمد محرر فصح انشاء الله تعالى محمد بن الكركي

The colophon runs thus:—

اخر الجزء التاسع و العشرين من تجزية ثلاثين و يتلوه انشاء

الله تعالى في الجزء الثلاثين — باب ما ذكر النبي صلى الله عليه و سلم و حض على اتفاق اهل العلم

No. 149.

foll. 105; lines 11; size 8 × 6; 6 × 5.

الجزء الثلاثين

The 30th part of Al Jâmi', the continuation of the preceding copy and ending with the last chapter of Bukhârî.

It bears on the title-page a Waqf Nâma, or deed of trust, dated A.H. 817, in which it is said that Fakhraddin, a Wazir of Egypt (A.H. 816–820: see Ḥusn al Muḥâḍrah, fol. 368a), gave this MS. for public use, in Jâmi' Umawî in Damascus.

Both the copies are written in good Naskh in same hand.

Not dated, apparently 8th century A.H.

Scribe اسماعيل بن قاسم الحنفي

No. 150.

foll. 297; lines 20; size 8 × 6; 6¾ × 5.

اعلام الحديث في شرح معاني كتاب الجامع الصحيح

I'LÂM AL ḤADÎṢ FÎ SHARḤI MA'ÂNÎ AL KITÂB AL JÂMI' AṢ ṢAḤÎḤ.

Also called by Ibn Khallikân and Ḥâj. Khal. 'I'lâm as Sunan,' and by Qaḍî 'Shahbah,' and Brock. 'I'lâm al Bukhârî.'

A commentary on difficult traditions in Bukhârî, with occasional discussion on the various opinions of the four Imâms.

By Abû Sulaimân Ḥamd (wrongly called Aḥmad by Ṣa'âlibî, as pointed out by Dahabî and Subkî—

و وهم ابو منصور الثعالبي في اليتيمة حيث سماه احمد بن محمد

Ṭabaqât al Ḥuffâz, vol. iii., p. 223.

ذكره ابو منصور الثعالبي في اليتيمة و سماه احمد و هو غلط

Ṭabaqât as Subkî, vol. iii., fol. 19ª) bin Muḥammad bin Ibrâhîm al Khaṭṭâbî al Busti. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under ابو بكر القفال الشاشي (d. A.H. 336 = A.D. 947) and قاضي ابو علي ابن هريره (d. A.H. 340 = A.D. 951), and learnt Ḥadîṣ from ابو سعيد احمد بن محمد البصري ابن الاعرابي (d. A.H. 340 = A.D. 951) in Mecca, and from محمد بن يعقوب بن يوسف ابو العباس الاصم (d. A.H. 346 = A.D. 957). He also visited Baṣra, Bagdâd, Irâq, and other places to learn Ḥadîṣ, and became so skilled in tradition that other subsequent traditionists, such as ابو عبد الله محمد بن عبد الله المعروف با بن البيع (d. 405 = A.D. 1017); احمد بن محمد بن عبد الرحمن ابو عبيد الهروي (d. A.H. 401 = A.D. 1010); ابو حامد احمد بن ابي طاهر محمد بن احمد الاسفرائيني (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadîṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و انما عاملة لتركيبها ايجابا و نفيا ولو ان رجلا غسل اعضاؤه تبردا او تنظفا او تعلما للغير او انفس لتعلم مباحثة لما كانت طهارة و لا عبادة و قوله انما لكل امرء يفيد معنى خاصا غير الاول الخ

On fol. 62ᵇ the commentator says that in his Ma'âlim as Sunan (a commentary on Sunanî Abu Dâ'ûd) he wrongly interpreted the meaning of some Ḥadîṣ, which he corrects here thus:—

فقال من صلى قائما فهو افضل و من صلى قاعدا فله نصف اجر القيام و من صلى قائما فله نصف اجر القاعد كنا تأولناه

في العالم علي ان المرادبه صلوة التطوع اذالفرض قاعدا مع القدرة علي القيام لا يجوز فضلا ان يكون له نصف اجر القائم و عليه تاوله ابو عبيد و غيره فرأيت حين و جدت هذا الحديث من روايه البخاري انه انما اراد به المريض المفترض الذي لوتكلف القيام لامكنه

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabî Subki and Ibn Khallikân :—

شرح اسماء الحسنى (1)

كتاب العزلة (2)

كتاب الشجاج (3)

الغنية عن الكلام (4)

كتاب شان الدعاء (5)

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7ᵇ, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Ḥadîṣ he has generally commented in concise form, but that some he has felt obliged to deal with at greater length :—

هذا منتهى المقال فيما تيسر من تفسير احاديث الجامع الصحيح و قد اختصرنا الكلام في عامتها الا في مواضع لم نجد في اشباع القول بدا لا شكالها و غموض معانيها الخ

Kirmânî, in his commentary on Bukhârî (see No. 153), refers to this work on fol. 2ᵃ, and remarks that the present work is not a commentary (شرح) on Bukhârî's Al Jâmiʿ, but only a note on the work :—

و كتاب الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن ابراهيم الخطابي شكر الله مساعيه — فيه نكت متفرقات و لطائف علي سبيل الطفرات ليس لما هولفظ الشرح موضوع له

For the commentator's life and work see: Ṭabaqât al Ḥuffâẓ, vol. iii., p. 223; Ṭabaqâṭ as Subkî, vol. iii., fol. 19ª; Ibn Khallikân, vol. i., p. 161; Aṭ Ṭabaqât by Isnawî, fol. 175ª; Ṭabaqât ash Shâfi'iyah by Ibn Mulaqqin, fol. 30ª; Aṭ Ṭabaqât by Qâḍî Shahbah, fol. 19ª; Ḥâj. Khal., vol. ii, p. 521, and Brock., vol. i., p. 165.

The work seems to be rare; Brock., vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

اخر كتاب اعلام الحديث في شرح معاني كتاب الجامع الصحيح لابي عبد الله البخاري و تفسير غريبه و ايضاح مشكله لصنيف الا مام ابي سليمان حمد بن محمد الخطابي رحمه الله تعالى و كان الفراغ من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاولى من شهور سنة ١١٣٣

Written in ordinary Naskh.
Dated A.H. 1133.
Scribe محمد بن المرحوم الشيخ سليمان بن احمد

No. 151.

foll. 109; lines 13; size 8 × 5½; 6 × 4½.

شواهد التوضيح و التصحيح لمشكلات الجامع الصحيح

SHAWÂHID AT TAUDÎH WAT TASHÎH LI MUSHKILÂT AL JÂMI' AS ṢAHÎH.

A grammatical commentary on Bukhârî, dealing with the parsing of difficult Ḥadiṣ.

By Jamâladdîn Muḥammad bin 'Abdallâh bin Mâlik aṭ Ṭâ'î al Jaiyânî, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under

'Alamaddîn as Sakhâwî (*d.* A.H. 643 = A.D. 1245). He travelled over Syria, Ḥalab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qirâ'at, and lexicography, in which he was unanimously admitted an authority. Jamâladdîn was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktûm Tâjaddîn (*d.* A.H. 794) in one of his poems enumerates twenty-eight works of this eminent author,

فجملتها عشرون تعلو ثمانيا
فدونكها نسخاً و حفظا ليسهد

See Buġyat al Wu'ât, fol. 38[a]. Jamâladdîn died in A.H. 672 = A.D. 1273.

Beginning :—

حامدالله رب العالمين و مصليّا على محمد سيد المرسلين و على اله و اصحابه الطيبين الطاهرين هذا كتاب سميته بشواهد التوضيح و التصحيح لمشكلات الجامع الصحيح

The work has been lithographed in Mujtabâ'î Press, Dihlî, in A.D. 1911. For other copy comp. Escur., 141.

For his life and other works see: Mirât al Janân, fol. 417[a]; Aṭ Ṭabaqât by Isnâwî, fol. 447[a]; Buġyat al Wu'ât, fol. 37[b]; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 106[a] says that the present copy was compared by Ibrâhîm bin 'Abdallâh :—

بلغ مقابلة على حسب الا مكان فصح انشاء الله تعالى ابراهيم بن عبد الله . . . سنة ثمان و ثمانمائة

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin 'Abdarraḥmân al Miṣrî, who, according to Khulaṣat al Aṣar, was an eminent scholar and physician of Egypt, and who composed several works, namely :—

(1) ريحان الشباب في مراتب الاداب
(2) ريحان الالباب
(3) قاموس الاطباء في المفردات

and was still alive in A.H. 1011 = A.D. 1731 :—

طالعه مترحما على مؤلفه العبد الفقير مدين الطبيب بدار الشفاء بمصر سنة ١٠٤٣

Written in good Naskh.
Colophon dated A.H. 691.

كتبه لنفسه . . . احمد بن ابراهيم بن محمد بن ادريس بن بابا جوك بن شعبان عفي الله عنه . . . و وافق الفراغ من كتابته بعد الاربعاء ولسع عشرة خلت من شهر ربيع الاخر سنة احدى و تسعين و ستمائة

The scribe Aḥmad bin Ibrâhîm bin Muḥammad bin Idrîs bin Babâjûk bin Sha'bân was a Qâḍî of Shirâz, and died in A.H. 725 = A.D. 1324. See Ad Durar al Kâminah, fol. 72b, vol. i.

No. 152.

foll. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to Bukhârî's Al Jâmi'.

This is a prayer which Abû 'l-Haiṯam Muḥammad bin Makkî bin Muḥammad al Kushmaihanî (d. A.H. 389 = A.D. 998) used to read after finishing Bukhârî, and which he dictated to his pupil, Abu Ḏarr 'Abd bin Aḥmad al Harawî (d. A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعاء الذي كان ابو الهيثم رضي الله تعالى عنه يختم به الكتاب قال الشيخ الحافظ ابو ذر عبد بن احمد الهروي رضي الله تعالى عنه املى علينا الشيخ ابو الهيثم عند ختمه الكتاب الصحيح لمحمد بن اسماعيل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذنبه و مستانس بربه الخ

fol. 2ª. Contains the numbers of the books, كتب, of Al Jâmi' which are not narrated through Abû Ḏarr, as we learn from the following heading :—

ذكرعدد الكتب التي يشتمل عليها الجامع من غير رواية ابو ذر

fol. 2ᵇ. The number of chapters of Al-Jâmi'.

foll. 3–5. The numbers of Ḥadîṣ in each book of Al Jâmi' which are narrated through Abû Ḏarr.

The colophon runs thus :—

كمل جمع الديوان بحمد الله و حسن توفيقه و عونه و بركته و منه و ذلك خمسة مضين من شهر جمادى الاول (الاولى) الذي من سنة احد عشر و سبعمائة

From the words كمل جمع الديوان, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Nas<u>kh</u>.

Dated A.H. 711.

No. 153.

foll. 360; lines 20; size 11 × 8; 8 × 5.

الكواكب الدراري في شرح البخاري

AL KAWÂKIB AD DARÂRÎ FÎ SHARHI AL BUKHÂRÎ.

A commentary on Bu<u>kh</u>ârî in two volumes.

Vol. I.

By Muḥammad bin Yûsuf bin 'Ali al Kirmâni, محمد بن يوسف بن علي الكرماني البغدادي, who was born in Kirmân A.H. 710 = A.D. 1319, but as later on he settled in Bagdâd he is called Bagdâdî.

He studied under his father and other eminent scholars of Kirmân. In search of knowledge he travelled to distant countries, such as Shîrâz, Mecca, Egypt and Bagdâd, and in the first-named place he read under Qâḍî 'Aḍud addîn (*d.* A.H. 756 = A.D. 1355) all his compositions which Kirmânî finished in twelve years, and according to his own statement in the preface he studied al Jâmi' under Naṣîraddîn Muḥammad bin al Qâsim (*d.* A.H. 761 = A.D. 1360) in Jâmi' Azhar in Egypt, and under Abû 'l Ḥasan 'Abû 'Alî bin Yûsuf az Zarnadî (*d.* A.H. 758 = A.D. 1357) and Muḥammad bin Aḥmad bin 'Abdallâh bin 'Abdal Mu'ṭî (*d.* A.H. 776 = A.D. 1374) in Mecca.

Kirmânî died in A.H. 786 = A.D. 1384.

Beginning thus:—

الحمد لله الذي انعم علينا بجلائل النعم و اعظمها ودقائقها هونعمة الاسلام

and ending with the chapter—

السلم

In the preface the commentator says that as the three commentaries on Bukhârî, written by Ibn Baṭṭâl, Khaṭṭâbî and Muġlaṭâ'î at Turkî, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jami', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukhârî, and quotes the following authorities as his basis:—

اسماء حفاظ صحيح البخاري. A work on the notices of the traditions of Bukhârî by Abû Naṣar Aḥmad bin al Ḥusain al Bukhârî al Kalabâḏî (*d.* A.H. 389 = A.D. 998).

التقييد المهمل. By Abu 'Alî al Ḥusain al Ġassânî (*d.* A.H. 498 = A.D. 1104).

كتاب الا كمال. By 'Alî bin Hibatullâh bin 'Alî, commonly called Ibn Mâkûla (*d. c.* A.H. 490 = *c.* A.D. 1096).

جامع الا صول. By Abû Sa'âdât Ibn Aṣîr (*d.* A.H. 606 = A.D. 1209).

The preface concludes with a short account of Bukhârî's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukhârî condemned by Kirmânî in the preface of present work is Quṭbaddin al Ḥalabî's (*d.* A.H. 735 = A.D. 1335) commentary:—

و قد عاب في خطبته علي شرح ابن بطال ثم علي شرح القطب الحلبي و شرح مغلطائي

See Ad Durar al Kâminah, vol. ii., fol. 565, while in the preface of the present copy Kirmânî distinctly names the three following commentaries on Bukhârî and does not refer at all to Ḥalabî's commentary, as would appear from the following:—

كتاب الا مام ابي الحسن بن علي بن خلف المالكي المغربي المعروف بابن البطال انما هو غالباً في فقه الامام مالك رضي الله تعالى عنه من غير تعرض لما هو الكتاب مصنوع له — و كتاب الشيخ العلا مة ابي سليمان احمد (حمد) بن محمد بن ابراهيم الخطابي شكر الله مساعيه فيه نكت متفرقات و لطائف علي سبيل الطثرات و ليس لما هو لفظ الشرح موضوع له — و اما الذي الفه العلم المشهور المغلطائي التركي المصري وهو (فهو) بكتب تتميم الاطراف اشبه و بصحف تصحيح التعليقات امثل — كانه من اخلائه عن مقاصد الكتاب علي ضمان — و من شرح الفاظه و توضيح معانيه علي امان

foll. 1–130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Alî bin Mullâ Asgar 'Alî al Qinnawjî, an eminent traditionist of Qinnawj, who, according to Ithâf an Nubalâ, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سبحانه بفضله اعطي التصرف بالشراء لعبده الضعيف عبد الباسط بن مولوي رستمعلي بن مولوي اصغر علي القنوجي غفر له و لوالديه ببركة ما في هذا الباب — و كان و قت الضحى في التاريخ التاسع عشر من شوال سنة ۱۱۹۰ الف و ما ئة و تسعين من هجرة النبي صلي الله عليه و سلم —

For the present work comp. Goth., 592–4; Bodl., i., 90–1; Escur., 1546; Alger, 442–4; Ragib, 595–6; Berlin, 1194; Jenî, 217–222; A.S., 654–670; Hâj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see Ad Durar al Kâminah, fol. 565.

No. 154.

fol 354; lines 29; size $11\frac{1}{2} \times 8$; 8×5.

Vol. II.

The second volume of the preceding work, beginning with the chapter الكفيل في السلم and ending with the last chapter of Bukhârî.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good Naskh.

Dated Mecca, A.H. 943.

وفق الله سبحانه و تعالى الكريم المنان القديم الا حسان لنسخ هذا الكتاب الشريف ببلد الله المطهر المنيف و وافق ختمه المبارك (*sic*) . . . الكعبة الشريفة شرفها الله تعالى و رفع قد رها مقابلا للركن اليماني . . . ذلك في يوم الا ثنين الحادي عشر من شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية عليه افضل الصلوٰة و السلام . . . كاتبه الفقير الحقير المعترف بالزلل والتقصير السائل من الله العفو و العافية و الرضى ابراهيم بن محمد بن المرتضى اليمني

Scribe ابراهيم بن محمد بن المرتضى اليمني

No. 155.

foll. 480; lines 27; size 11½ × 7; 8 × 5.

Another copy of Al Kawâkib ad Darârî, beginning as in copy No. 153, and ending with the chapter of اعتكاف المستحاضة, corresponding with fol. 354 of copy No. 153.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 156.

foll. 477; lines 21; size 10 × 6½; 8 × 4.

الجزء الثاني من الكواكب الدراري

Vol. II. of the preceding commentary, beginning with كتاب الجمعة and ending with chapter اسلام سلمان الفارسي.

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الدراري شرح البخاري تاليف الامام العلامة شمس الدين الكرماني و يتلوه في اول الثالث كتاب المغازي

No. 157.

fol. 430; lines 21; size 11 × 6½; 8 × 4.

الجزء الثالث من الكواكب الدراري

Vol. III.

Continuation of the preceding copy, ending with last chapter of Bukhârî.

Both the volumes are written in good Naskh. Not dated, apparently 11th century A.H.

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4¾.

التنقيح لالفاظ الجامع الصحيح

AT TANQÎḤ LI ALFÂẒI-AL JÂMI' AṢ ṢAḤIḤ.

A commentary on Bukhârî's work Al Jâmi'.

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî az Zarkashî, بدرالدين محمد بن بهادر بن عبد الله التركي المصري الزركشي, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamâladdîn al Isnâwî (*d.* A.H. 772 = A.D. 1390) and Sirajaddîn al Balqînî (*d.* A.H. 805 = A.D. 1403). He travelled in Damascus and Ḥalab, where he attended the lectures of Ibn Kaṣîr and 'Adra'î (*d.* A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashî devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed Shaikh of the monastery of Karîmaddîn, in Qarâfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الحمد لله علي ما عم بالانعام و خص بالبيان و الافهام و الصلوة و السلام علي سيدنا خير الانام المبعوث بجوامع الكلام الخ

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhârî and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalânî the present work is only an abridgement of Zarkashî's draft of a commentary on Bukhârî, a portion of which the said 'Asqalânî declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قفت علي بعضها و ولخص منه التنقيح

See Ad Dur al Kâminah, fol. 263. For the other copies compare Berlin, 1195–8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author's other works and life see Ad Durar al Kâminah, vol. ii., fol. 262; Ṭabaqât ash Shâfi'iyah, Qâḍî Shahbah, fol. 175b; Brock., vol. ii., p. 91.

Written in ordinary Naskh. Not dated.

No. 159.

foll. 261; lines 32; size 11 × 7½; 8 × 5.

الهدي الساري مقدمة فتح الباري

AL HADÎ AS SÂRÎ MUQADDIMAT-U-FATH AL BÂRÎ.

A long and detailed Muqaddimah to the popular commentary Fatḥ al Bârî (see below), containing the preliminary principles of the work and a detailed account of Bukhârî's life.

Author:—Ibn Ḥajar al 'Asqalânî, the well-known traditionist and scholar of his age, whose full name is Aḥmad bin 'Alî bin Muḥammad bin 'Alî bin Maḥmud bin Aḥmad bin Aḥmadîl al 'Asqalânî al Miṣrî ash Shâfi'î, احمد بن علي بن محمد بن علي بن محمود بن احمد بن احمديل العسقلاني المصري الشافعي, commonly called ابن حجر, who, according to his own statement in Raf' al Iṣr, fol. 34a, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to 'Asqalân. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of زكي الدين ابو بكر بن نور الدين علي الخروبي (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Ḥajar in the sixth year of his age to a local maktab. When nine years of age Ibn Ḥajar learnt the Qur'ân by heart, while only two years after he could correctly and fluently recite as Imâm in the Tarâwîḥ prayers in Ramaḍân. In the same year Ibn Ḥajar proceeded to Mecca in the company of Zakiaddîn, and there he joined the Ḥadîṣ class under بو عفيف الدين عبد الله النيسابوري (d. A.H. 790 = A.D. 1388), from whom he took lessons on the Ṣaḥiḥ al Bukhârî. After returning from Mecca in A.H. 786 he lost his patron

Zakiaddin in A.H. 787 = A.D. 1385 (see Ad Durar al Kâminah, fol. 280, vol. i.), after which he was placed under the supervision of شمس الدين محمد بن علي بن محمد بن عمر بن ابي ابكر بن العطار المصري.

Ibn Ḥajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Ḥadis̤ under محب الدين محمد بن محمد بن محمود زين الدين ابن الشحنة (*d.* A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Ḥajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Ḥadis̤ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated مجد الدين الشيرازي, the well-known author of Al Qâmus, who presented a copy of the work to Ibn Ḥajar. He then came to Cairo, and again left the place for Syria where he learnt Ḥadis̤ in different towns and villages of the province.

Ibn Ḥajar at first received the sanad, for narrating Ḥadis̤ from Sirajaddin al Balqini (*d.* A.H. 805 = A.D. 1402), and then from Ḥâfiẓ Zainaddin al 'Irâqi, who died in A.H. 806 = A.D. 1404, and whose lectures on Ḥadis̤ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Ḥajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Ḥadis̤ in Jamâliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shâfi'i class in the Mu'aiyadiyah Madrasah, Cairo, and four years after he was offered Qâḍiship of Cairo by King Ashraf Saifaddin (A.H. 825–842 = A.D 1422–1453); but محمد بن عبد الدائم بن موسي شمس الدين البرماوي (*d.* A.H. 831–A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of مدرسه مؤيديه, one person could not jointly take the charge of both the appointments; so Ibn Ḥajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarâfah. It is said that it rained heavily at the time of his funeral prayers, and that Shihâb

Mansûri, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion :—

قد بكت السحب على
قاضي القضاة بالمطر
و انهدم الركن الذي
كان مشيدا بالحجر

Beginning :—

الحمد لله الذي شرح صدور اهل الاسلام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31b. One of his works, غبطة الناظر (a copy of which is preserved in this Library), dealing with the life of Shaikh Abdal Qâdir al Jîlânî (*d.* A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201–2; India Office, 125; Brit. Mus., 1812; Alger, 446–7; Jenî, 211; A.S., 625–33.

According to Ḥâj. Khal., vol. ii., p. 526, Ibn Ḥajar completed the present work in A.H. 813.

For the author's life see: Raf'a al Iṣr, fol. 34a; Mu'jam Ibn Fahd, fol. 31b, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 160.

foll. 280; lines 27; size 9 × 5½; 7 × 4.

Another copy of the same Muqaddimat al Fatḥ al Bârî.

Written in ordinary Naskh.

Dated A.H. 1111.

No. 161.

foll. 140; lines 33; size 15 × 10; 11 × 7.

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Maḥmud and Mulla 'Umar:—

بلغ مقابلة علی حسب الطاقة و الاجتهاد سيد محمود و ملا عمر

Scribe نور الدين محمد الهاشمي

No. 162.

foll. 139; lines 33; size 15 × 10; 11 × 7.

الجزء الاول من فتح الباري

The 1st Juz' of Fatḥ al Bârî.

A popular and exhaustive commentary on Bukhârî, by Ibn Ḥajar al 'Asqâlanî. See No. 159.

Beginning:—

الحمد لله الذي شرح صدور اهل الاسلام بالهدى الخ

This is the commentary on Bukhârî which Ibn Ḥajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Ḥâj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Ḥajar traces the different sources of his Isnâds to Bukhârî's work Al Jâmi', but he says that he has only dealt with the Ḥadîṣ narrated by Abû Ḏarr (*d.* A.H. 434 = A.D. 1042) from his three following shaikhs:—

1. ابو اسحق ابراهيم بن احمد المستملي البلخي (*d.* A.H. 376 = A.D. 887).

2. ابو الهيثم محمد بن مكي الكشميهني (*d.* A.H. 389 = A.D. 998).

3. ابو محمد عبد الله بن احمد السرخسي (*d.* A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعرفي المسجد

No. 163.

foll. 180; lines 33; size 15 × 10; 11 × 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter:

ماجاء في التطوع مثني - مثني

The colophon runs thus:—

ثم الجزء الثاني من فتح الباري شرح البخاري لابن حجر نفع
الله لعلومه آمين آمين و يتلوه انشاء الله تعالى ابواب التطوع

No. 164.

foll. 188; lines 33; size 15 × 10; 11 × 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter:

من نذر المشي الي الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.

This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203–5; Ref., 27; Paris, 297; Jeni, 210–12; A.S., 626–32, 634–653; Koper, 316–21.

The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

No. 165.

foll. 292, lines 30; size 10 × 7; 8 × 5.

الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fatḥ al Bârî.

Beginning with the chapter—

استسقاء

and ending with the chapter—

الدعاء عند الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of ‘Alamallâh bin ‘Abdarrazzâq al Makkî al Ḥanafî:—

من منن الله تعالى و سبحانه (*sic*) على اضعف عباده (*sic*) علم الله بن عبد الرزاق المكي الحنفي — العبدرومي اصلح الله حاله (*sic*)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrâhîm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrâhîm ‘Âdil Shah II. Bîjâpurî (A.H. 987–1035 = A.D. 1579–1626), which he chose for his seals and coins, as mentioned in Basâtîn-i-Salaṭîn al Islâm, fol. 114ᵇ:—

طبع رنگين بادشاه كه نورس چمن مكنت و سلطنت و نوبادهٔ گلشن جها نداري و خلافت بود لفظ نورس را چنان خوش كرده

بود که در هرجا بهرچیز استعمال ان لفظ بکار برده مکه تورص
نام مهرخاص برعقیق یمیني بجاي نام مبارکش این لفظ رقم
یافته امروز برکتب خاص بادشاهي دیده میشود الخ

Another seal of Qâbil Khân (قابلخان), a noble of 'Âlamgir's court, is fixed at the end.

No. 166.

foll. 250; lines 23; size 8 × 6; 6 × 4.

عمدة القاري

'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on Bukhârî, in two volumes.

Vol. I.

Beginning with the chapter—

اذا طول الامام و کان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي سبعة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition, Constantinople, A.H. 1310.

The commentator Badraddîn Abû Muhammad Mahmûd bin Ahmad bin Mûsâ bin Ahmad bin Husain bin Yûsuf al 'Ainî al Hanafî, بدر الدين ابو محمد محمود بن احمد بن موسى بن احمد بن حسين بن يوسف العيني الحنفي, according to Ibn Hajar's Raf'al Isr, was born in Halab, A.H. 762 = A.D. 1360, but, according to Ibn Fahd-al Makkî (Mu'jam, fol. 292ᵃ), he was born in 'Aintâb. It seems probable that the commentator was born in Halab, and that in his early age he went to 'Aintab, where his father was a Qâdî and where he was brought up and educated. After studying Arabic grammar and literature under جبرئيل بن صالح بن اسرائيل, a pupil of Taftâzânî (*d.* A.H. 791 =

A.D. 1389), he came to Ḥalab in A.H. 783, where he studied Ḥadîṣ and other subjects under يوسف بن موسى بن محمد الملطي (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣûfî 'Alâaddîn, chief professor of Ẓâhiriyah Madrasah, Cairo, who, being pleased with 'Aini's moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqûqiyah where 'Aini, according to his own statement in the preface of the printed copy, studied Ṣaḥîḥ al Bukhârî under عبد الرحيم بن حسين العراقي (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by 'Alâaddîn. After 'Alâaddîn's death in A.H. 890 'Aini was removed from the monastery by one Amir Jarkas al Khalîlî (see Ad Durar al Kâminah, fol. 327). After visiting Halab 'Aini again came to Cairo, where he studied Ḥadîṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amîr, was appointed Ḥisbah (حسبة), or inspector of weights and measures of Cairo. A year later he was appointed Qâḍî. In the meantime he wrote a commentary on Ma'ânî al Âṣâr, to which he refers in the preface thus:—

ثم لما عدت الى الديار المصرية دار خير و امنية اقمت بها برهة من الدهر مشتغلا بالعلم الشريف ثم اخترعت شرحا على كتاب معاني الآثار الخ

After four years of service as Ḥisbah and Qâḍî, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu'aiyad (A.H. 815–825 = A.D. 1412–1421), to which he refers thus in the preface:—

ثم انشأت شرحا على متن ابي داوُد السجستاني بوأه الله دار الجنان فعاقني من عوائق الدهر ما شغلني عن التتميم و استولى علي من الهموم ما يخرج عن الحصر والتقسيم ثم لما انجلى عني ظلامها و تجلى عليّ قتامها في هذه الدولة المؤيدية و الايام الزاهرة السنية لدبتني الى شرح هذا الكتاب امور حصلت في هذ الباب الخ

He was again appointed the Ḥisbah of Cairo in A.H. 819, and shortly after was made the ناظر اوقاف, or superviser of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in Ḏu al Ḥijjah of the same year, and completed the second part in A.H. 821. (But see Ḥâj. Khal., vol. ii., p. 527, where it is wrongly said that 'Ainî began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on Ḥadîs̱ to Ḥanafî students, while in the same year Ibn Ḥajar was also appointed a lecturer on Ḥadîs̱ to Shâfi'î students. It so happened that during this time the minaret of Jâmi' Mu'aiyad needed repairing and that Ibn i Hajar, cutting a joke with 'Ainî, wrote the following two lines to the caliph Al Muaiyad :—

لجامع مولانا المويد رونق

منارته بالحسن تزهو و بالزين

تقول و قد مالت عن القصد امهلوا

فليس على جسمي اضرمن العين

To which 'Aini replied thus:—

منارة كعروس الحسن اذ جليت

و هد مها بقضاء الله و القدر

قالوا اصيبت بعين قلت ذا غلط

ما اوجب الهدم الا خسة الحجر

'Aini in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Ḥajar's commentary Fatḥ al Bârî. In defence of which Ibn Ḥajar began to write انتقاض الاعتراض, but did not survive to finish it. See Ḥâj. Khal., vol. ii., p. 534. 'Ainî died in A.H. 855 = A.D. 1451.

'Ainî was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete Mukhtaṣar-u-Qudûrî of Abû 'l Ḥasan Aḥmad bin Muḥammad Qudûr (*d.* A.H. 362 = A.D. 972). He founded the Madrasah 'Ainîyah (also called Badriyah), close to Jâmi' Azhar, and left all his books to that institution.

For 'Ainî's life and works see: Raf' al Iṣr, fol. 297ᵇ; Ḥusn al Muḥâḍarah, fol. 378ᵃ; Mu'jum Ibn Fahd, fol. 292ᵃ, and Brock., vol. ii., p. 52.

For other copies compare Berlin, 1206-9; Paris, 698-700; Alger, 448-58; Jeni, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

foll. 258; lines 23; size 8 × 6; 6 × 4.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير و الغلس بالصبح و الصلوة عند الا غارة و الحرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition.

These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe سليمان الشنوري

No. 168.

foll. 284; lines 24; size 8 × 6; 6½ × 4.

التوشيح علي الجامع الصحيح

AT TAWSHÎH 'ALÂ AL JÂMI' AS SAHIH.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Faḍl 'Abdarraḥmân bin Abî Bakr bin Muḥammad bin Abî Bakr Jalâladdîn as Suyûṭî, ابو الفضل عبد الرحمن بن ابي بكر محمد بن ابي بكر جلال الدين السيوطي.

For his life see No. 123.

Beginning :—

الحمد لله الذي اجزل لنا المنة و جبلنا بان جعلنا من حملة السنة الخ

In the preface Suyûṭi says that he wrote the present commentary on the model of Zarkashi's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا . . . يجري مجرى تعليق الامام بدر الدين الزركشي المسمى بالتنقيح و يفوقه لما حواه من الفوائد و الزوايد يشتمل على ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه الخ

The work is very rare; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Islâm 'Abdal Mu'ṭi, who died in A.H. 998. See An nûr as Sâfir, fol. 370a :—

بلغ قرأة و مقابلة و بحثا على سيدنا و بركتنا و شيخنا الشيخ الحافظ شيخ الاسلام عبد المعطي بن الشيخ حسن ابي كثير المكي الشافعي اطال الله بقاه بتاريخ الاحد ١٧ جمادي سنة ٩٨٤

Written in a good Naskh.
Dated 983.

No. 169.

foll. 477; lines 26; size 12 × 8; 9 × 5¼.

الجزء الثاني و الثالث من ارشاد الساري في شرح البخاري

THE SECOND AND THIRD JUZ' OF IRSHÂD AS SÂRÎ.

A well-known commentary on Bukhârî, bound in one volume.
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182ᵃ with the chapter—

شرار الموالي

Corresponding with pp. 280–392 of the second volume of the Cawnpur edition A.H. 1284.

The 3rd Juz' begins on fol. 182ᵇ with the chapter—

و جوب الزكواة

and ends with the chapter—

المعتكف يدخل راسه البيت للغسل

Corresponding with the third volume of the above edition.

The commentator, Shihâbaddîn Aḥmad bin Muḥammad bin Abî Bakr bin 'Abdalmalik bin Aḥmad bin Muḥammad bin 'Alî al Qasṭallânî, شهاب الدين احمد بن ابي بكر بن عبد الملك بن احمد بن محمد بن علي القسطلاني, was born in Egypt, A.H. 851 = A.D. 1448, and studied Ḥadîṣ under Khâlid al Azharî (*d.* A.H. 905 = A.D. 1499) and other eminent traditionists. He went to Mecca in A.H. 884 and again in 894, and on each occasion stayed there for one year.

It is said that Qastallânî once quoted certain passages in one of his works from Suyûṭî (*d.* A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyûṭî, it is said, was annoyed with this action of Qasṭallânî, and was not satisfied till the latter apologised to him personally.

Qasṭallânî died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainîyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Fatḥ al Bârî, is written in an easy style and that it surpasses Kirmânî's commentary Al Kawâkib ad Darârî.

فدونك شرحا . . . اضاءت بهجته و اختفت منه الكواكب الدراري كيف لا و قد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

(1) الفصل الاول من المقدمة في فضيلة اهل الحديث

(2) الفصل الثاني في ذكر اول من دون الحديث و السنن

(3) الفصل الثالث في لبذة لطيفة جامعة لفرايد فوايد مصطلح اهل الحديث

(4) الفصل الرابع فيما يتعلق بالبخاري في صحيحه من تقرير شرطه و تحريره و ضبطه و ترجيحه

(5) الفصل الخامس في ذكر نسب البخاري و نسبته و مولده وبدؤ امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of Al Jâmi' written by 'Alî bin Muḥammad al Hâshimî al Yunainî al-Ba'lî (*d.* A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in An nûr as Sâfir:—

(1) الانوار المضية

(2) الروض الزاهر في مناقب شيخ عبد القادر

(3) تحفة السامع و القاري بختم صحيح البخاري

For other copies compare Berlin, 1210–11; Paris, 701–3; India Office, 927–8; Alger, 460–73; Köper, 322–5; Râgib, 291–4.

For author's life and works see: An nûr as Sâfir, fol. 115ª, and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 A.D.; Bûlâq, 1304–5; Cairo, 1307.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 170.

foll. 200; lines 31; size 11⅝ × 8; 10 × 6½.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار الموالى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا الخ

corresponding with the last page of the second volume and pp. 1–362 of the third volume of the printed edition.

No. 171.

foll. 220; lines 31; size 11⅝ × 8; 10 × 6½.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرماء واصحاب الميراث

corresponding with p. 363 and pp. 1–346 of the fourth volume of printed edition.

No. 172.

foll. 461; lines 31; size $11\frac{3}{8} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. III.

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلي الله عليه و سلم

and ending with the commentary on the chapter—

القراء من اصحاب النبي صلي الله عليه و سلم

Corresponding with pp. 64–380 of the sixth volume, and pp. 1–366 of the seventh volume of the printed edition.

No. 173.

foll. 325; lines 31; size $11\frac{3}{8} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

الاخذ باليدين

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1–124 of vol. ix. of the printed edition.

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 174.

foll. 108; lines 31; size 11×7; 9×9

A portion of the same commentary; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد و المصالحة مع اهل الحروب و كتابة الشرط

and ending with the commentary on—

التكبير عند الحرب

Corresponding with pp. 361–368 of vol. iv. and pp. 1–109 of vol. v. of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

No. 175.

foll. 278; lines 30; size 11 × 7; 9 × 6.

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109–352 of vol. vi. and pp. 1–153 of vol. vii. of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 176.

foll. 536; lines 37; size 12 × 8; 8½ × 5.

Another copy of the above-mentioned commentary.

Beginning with the chapter—

غزوة خيبر

and ending with the commentary on the chapter—

اكل المفطر

Corresponding with pp. 291–386 of vol. vi., vol. vii., and pp. 1–237 of vol. viii. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 177.

foll. 456; lines 21; size 10 × 6; 8 × 4½.

قطعه من الجزء الثاني والثالث و الرابع

fol. 1–238ᵃ. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين

and ending with the commentary on the chapter—

استقبال القادمين و الثلاثة علي الدابة

Corresponding with pp. 384–392 of vol. ii., and pp. 1–224 of vol. iii. of the printed edition.

foll. 238ᵇ–328ᵃ. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278–362 of vol. iii. of the printed edition.

foll. 328–456. A portion of the 4th part.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار ابي بكر في عهد النبي صلي الله عليه و سلم و عقده

Corresponding with pp. 1–124 of vol. iv. of the printed edition.

No. 178.

foll. 292; lines 32; size 11½ × 7½; 8 × 5½.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا اوصبياً

and ending with the commentary on the last Hadîs of Bukhârî.

Corresponding with pp. 59–302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

foll. 170; lines 23; size 11 × 7; 7 × 4½.

التعليق علي ابواب البخاري

AT TA'LIQ 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhâri's al Jâmi' by the eminent Ṣûfî and traditionist of India, Shâh Waliallah bin 'Abdarrahim Ad Dihlawî, شاه ولي الله بن عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning :—

الحمد لله و صلى الله علي سيدنا محمد و آله و صحبه و سلم اما بعد فيقول الفقير الى رحمة الله الكريم المدعو بولي الله بن عبد الرحيم

The work is printed in Dâirat al Ma'ârif, Ḥaidrabâd, A.H. 1321.

The MS. wants a few folios at the end. Written in ordinary Naskh.

Not dated.

No. 180.

foll. 32; lines 21; size 8¼ × 6; 6¼ × 4½.

جمع النهاية

JAM 'AN NIHÂYAH.

A collection of more than three hundred Ḥadîṣ of Al Jâmi' without Isnâd. By 'Abdallah bin Sa'd bin Abî Jamarah, عبد الله بن سعد بن ابي جمرة, an eminent Ṣûfî and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقسم, in Cairo.

Beginning :—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمرة الا زدي الا ندلسي الحمد لله حق حمده و الصلوة و السلام علي محمد الخيرة من خلقه و بعد فلما كانت (كان) الحديث و حفظه من اقرب الوسائل الخ

The title of the work given in the preface is—

جمع النهايه في بدؤ الخير و الغايه

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461; Cairo, i., 326.

For Abû Jamarah's works and life see: Lawaqiḥ al Anwâr, by Sha'râni, fol. 207a; Ḥâj. Khal., vol. iii., p. 618; Tâj at ṭabaqât, fol. 20a; Brock., vol. i., p. 372.

No. 181.

foll. 215; lines 35; size 12 × 8; 9 × 6.

جمع النهاية و شرحه بهجة النفوس

JAM 'AN NIHÂYAH WA SHURHUHU BAHJAT AN NUFÛS.

A collection of more than three hundred Ḥadîṣ from Bukharî's Al Jami' (see above, no. 180), with a commentary by 'Abdallâh bin Sa'd bin Abî Jamarah of a theological as well as a theosophical nature.

foll. 1–28. Jam' an Nihâyah. Beginning as above.

The first Juz or part of the commentary Bahjat an Nufus beginning abruptly on fol. 29a thus:—

و تعين على ثوابت الحق — فانطلقت به خديجة . . . هذا حديث محتوي على فوائد كثيرة من احكام و ادب الخ

It ends with the commentary on the Ḥadîṣ—

عن ابي هريرة قال قال النبي صلي الله عليه ثلاثه لايكلمهم الله و لا ينظر اليهم يوم القيامة

For the author's life and his works see Br. Mus., 461b; Berlin, 1221; Münich, 117; Paris, 695; Alger, 478.

For other copies see Br. Mus., 461_2, 1595.

No. 182.

foll. 200; lines 35; size 12 × 8; 9 × 6.

الجزء الثاني

Continuation of the preceding commentary.
Both the parts are written in ordinary Naskh.
Not dated, apparently 9th century A.H.

No. 183.

foll. 37; lines 22; size 8½ × 6; 6 × 4½.

المرائي

AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الحمد لله المبدئ بالنعم . . . و بعد فهذا كتاب جمعت فيه
كل ماروط من المرائي الدالة على فضل شرح مختصر البخاري
الذي سميته بهجة النفوس . . . و لم اذكر منها الا مارأيته انا او
من لا اشك في دينه و صدقه او من اخبرني عنه سيد نا محمد
صلى الله عليه و سلم في نومي انه صادق فيما نقله . . . عنه لي

For other copies see: Br. Mus. 1468; Cairo, 416; Berlin, 1222.

Written in ordinary Naskh.
Dated A.H. 1114.
Scribe زين العابدين المحلي الشافعي القادري

No. 184.

foll. 143, lines 27; size 11 × 8; 7¾ × 5.

التجريد الصريح لاحاديث الجامع الصحيح

AT TAJRÎD AṢ ṢARÎḤ LI AHADIṢ AL JÂMI'

AṢ ṢAḤÎḤ.

An abstract from the Ḥadiṣ of Bukhârî, omitting the Isnâds and repeated Ḥadiṣ.

By Shihâbaddîn Aḥmad bin Aḥmad bin 'Abdal laṭif Ash Sharjî az Zabîdî al Ḥanafî, شهاب الدين احمد بن احمد بن عبد اللطيف الشرجي الزبدي الحنفي, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥadiṣ under Abû ar-Rabî' Sulaimân bin Ibrâhim al 'Alawî (d. A.H. 784 = A.D. 1382), Muḥammad bin Imâm Zainaddîn Abî Bekr bin al Ḥusain al 'Uṣmânî (d. A.H. 816 = A.D. 1413) Taqiaddîn Abû Aṭṭayib Muḥammad bin Aḥmad al Fâsî (d. A.H. 832 = A.D. 1429) and Shamsaddîn Abû al Khair Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥadiṣ from each of them.

He died in Zabid A.H. 893 = A.D. 1488.

Beginning.—

الحمد لله الباري المصور الخلاق — الوهاب الفتاح الرزاق —
المبدي بالنعم قبل الا ستحقاق —

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhârî with different Isnâds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري لحل ادلة البخاري, was printed in Bulâq, A.H. 1297. See Iktifâ al

Qunû', p. 694. For the author's life and works see: Brock., vol. ii., p. 190; Al Qabr al Hâwi, fol. 30ª.

The present work was composed in A.H. 889, as would appear from the following colophon :—

قال مؤلفه سيدنا و مولانا و شيخنا الامام العلامة الحافظ المتقن ابو العباس زين الدين احمد بن احمد بن عبد اللطيف الشرجي كان الله له و جزاه خيرا فرغت من تجريده يوم الاربعاء الرابع والعشرين من شهر شعبان الكريم احد شهور سنة تسع و ثمانين و ثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

No. 185.

foll. 548; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3$.

مصابيح الاسلام

MASÂBIH AL ISLÂM.

A copy apparently unique of selections from Bukhâri's Al Jâmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnâds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkât, with a few additions and alterations.

By an anonymous author.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متشابها مثاني على النبي المكين الامين الذي لم يجعل له الثاني ارسله شاهدا ومبشرا ونذيرا — و داعيا الى الله باذنه و سراجا منيرا اوقد من مشكوة انارة الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للامام . . . ابي عبد الله محمد بن اسماعيل البخاري . . مشتملة علي صحاح الاحاديث مع الا سانيد و كان فيه تكرير و ابواب كثيرة . . . و كان الا سناد اليه مغنيا عن الا سناد و لم يبق الآن كثير غرض بما قصده و اراد — انتخبته انتخابا جامعا لاحاديثه المسندة مع بعض التعليقات حاذفا للاسانيد و مسقطا للمكررات الا لغرض في بعض الا و قات مرتبا علي ترتيب المشكوٰة كتبا و ابوابا مع زيادة و نقصان و تغيير يسير

The author does not give the title of the work anywhere, but in the colophon it is called Maṣâbiḥ al Islâm.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muḥammad Amir Khân (*d.* A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muḥammad Shâh of Dehli (see Beale's Dictionary, p. 260).

قد استراح من شد القيام و مد الاقلام لتحرير مصابيح الاسلام من حد بسه خير الانام خص الله مؤلفه بالفضل والاكرام بامر الامير الكبير الهمام الجواد المفضل المقام صدر الصدور و مدار المهام محمد امين خان ابقاه الله تعالي علي كرور الليالي و الايام . و مرور الشهور و الاعوام العبد الضعيف المستهام فقير الله عفي عنه مارتكبه من الاثام يوم الاثنين سابع صفر الف و مائة و احد عشر من هجرة خير البرية و علي اله و صحبه و سلم

Written in good Naskh. Dated A.H. 1111.

Scribe فقير الله

No. 186.

foll. 528; lines 17; size 11 × 7; 7¼ × 4½.

Another copy of the same.

Written in good Naskh.
Not dated, apparently 12th century A.H.

No. 187.

foll. 23; lines 23; size 8½ × 6; 6 × 4.

شرح ثلاثيات البخاري

SHARH ṢULÂṢÎYÂT AL BUKHÂRÎ.

A commentary on twenty-two Ḥadîṣ of Al Jâmi‘, which Bukhârî abstracted from his Al Jâmi‘, and which he received in direct tradition from the Prophet through only three intermediate narrators. By Aḥmad bin Aḥmad bin Muḥammad bin Ibrâhîm bin Muḥammad bin ‘Alî bin Muḥammad al Wafâ'î ash Shâfi‘î al Miṣrî, احمد بن احمد بن محمد بن ابراهيم بن محمد بن علي بن محمد الوفائي الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadîṣ and other subjects from the following eminent scholars and traditionists:—

(1) ابراهيم اللقاني برهان الدين (d. A.H. 1041 = A.D. 1634).

(2) ابو الحسن علي بن ابراهيم الحلبي (d. A.H. 1044 = A.D. 1637).

(3) احمد بن محمد بن علي الملقب بشهاب الدين المعروف بالغنيمي الانصاري (d. A.H. 1049 = A.D. 1642).

(4) احمد بن محمد الملقب بشهاب الدين الخفاجي (d. A.H. 1069 = A.D. 1659).

(5) محمد بن احمد الشوبري (d. A.H. 1069 = A.D. 1659).

(6) سلطان بن احمد بن سلامه اسماعيل المزاجي (d. A.H. 1075 = A.D. 1665).

(7) محمد البابلي الفقيه المحدث (d. A.H. 1077 = A.D. 1667).

(8) ابو الضياء و النور علي الشبراملسي (d. A.H. 1087 = A.D. 1677).

Aḥmad Agamî received his spiritual training from Ṣûfî Yûsuf al Wafâ'î (d. A.H. 1051 = A.D. 1645), who invested him with a Khirqa of the Wafâ'iyah Order founded by علي بن محمد وفاء (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Aḥmad 'Agamî made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

الحمد لله الذي من علي من اصطفاه لخدمة الشريعة المحمدية الخ

The commentator in the preface traces the connection of his source of narration of the Ḥadîs of Al Jâmi' from Ibn Ḥajar. It is further stated that this commentary is based on Irshâd as Sârî.

The commentaries on twenty-two Ḥadîs are to be found respectively on foll. 4b, 5b, 7a, 8b, 10a, 10b, 12a, 12b, 13b, 14a, 16b, 17a, 17b, 18a, 18b, 19a, 20a, 21a, 22a, 22b, 22b.

The date of composition at the end is A.H. 1080.

For the author's life and works see: Khulaṣat al Aṣar, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.

No. 188.

foll. 526; lines 27; size 11 × 6; 7¼ × 4½.

الصحيح

AṢ ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abû 'al Ḥasan Muslim bin Ḥajjâj al Qushairî an Naisâbûrî, ابو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnâd:—

اخبرنا الشيخ الاجل المويد بن محمد علي الطوسي قال اخبرنا الشيخ فقيه الحرم ابو عبد الله محمد بن الفضل بن احمد الفراوي قال اخبرنا الشيخ الامام الفاضل ابو الحسين عبد الغافر بن محمد بن عبد الغافر بن احمد بن محمد بن سعيد الفارسي قال اخبرنا الشيخ ابو احمد محمد بن عيسى بن عمرويه الجلودي قال سمعت ابا اسحاق بن ابراهيم بن سفيان قال سمعت مسلم بن حجاج القشيري النيسابوري الحافظ رحمه الله يقول الحمد لله رب العالمين الخ

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikân, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalâh, ابن صلاح; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muhammad bin 'Abdallah al Khaṭib at Tibrizi, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalâh, Ibn Khallikân and Namawî, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qur'ân by

heart in all the seven forms of Qirâ'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

يحيى بن يحيى التميمي (*d.* A.H. 226 = A.D. 841).

عبد الله بن مسلمة القعنبي (*d.* A.H. 221 = A.D. 836).

سعيد بن منصور (*d.* A.H. 227 = A.D. 842)

احمد بن حنبل (*d.* A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islâmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhârî, whose lectures at Naisâpûr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhârî stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Ḥâj. Khal., of 4,000 Ḥadîṣ selected from three lakhs of Ḥadîṣ, according to Muslim's own statement quoted in Ṭabaqat al ḥuffâz, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:—

(1) الاول ما رواه الحفاظ المتقنين

(2) الثاني ما رواه المستورون في الحفظ والاتقان

(3) الثالث ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abû 'Abdallâh al Hâkim and Abû Bakr al Baihiqî remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in Ḥuffâẓ, vol. ii., p. 166:—

i. المسند (الكبير) على الرجال

ii. كتاب الاسماء و الكنى

iii. كتاب الوحدان

iv. كتاب الافراد

v. كتاب الاقران

vi. كتاب سوالاته احمد بن حنبل

vii. كتاب عمرو بن شعيب

viii. كتاب الانتفاع باهب السباع

ix. كتاب مشائخ مالك

x. كتاب مشائخ الثوري

xi. كتاب مشائخ شعبة

xii. كتاب من ليس له الا راو واحد

xiii. كتاب المخضرمين

xiv. كتاب اولاد الصحابة

xv. كتاب اوهام المحدثين

xvi. كتاب الطبقات

xvii. كتاب افراد الشاميين

The present work was repeatedly printed in Calcutta and Dehlî.

For its various commentaries see Ḥâj. Khal., vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234–39.

For the author's life see Ṭabaqât Abû Ya'la, fol. 139a; Ṭabaqât al ḥuffâẓ, vol. ii., 165; Ibn Khallikân, vol. ii., p. 91; Tahdib al Asma by Nawawî, fol. 144b; Mira't al Jinân, fol. 167a; Al Kamâl fî Asmâ'ar Rijâl, fol. 102, and Brock., vol. i., 160.

Written in clear Naskh. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.

No. 189.

foll. 322; lines 21; size 13 × 8; 8 × 5.

Another copy of Saḥîḥ Muslim.

Beginning:—

اخبرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم الانصاري العز رجي المعروف بابن الجبار بقرأتي عليه بدمشق في الرحلة الاولى . . . اما بعد فانكم رحمكم الله الخ

and ending with a portion of كتاب النكاح.

Foll. 1–4, containing an abridgment of the Muqaddimah of Nawawî and Suyûṭî's commentary on Saḥîḥ Muslim, by Naṣiraddín bin Siraj Muḥammad, نصير الدين بن سراج محمد, the scribe of the present copy and the following copies.

I.

The abridgment of the Muqaddimah of Nawawî, beginning thus:—

الحمد لله و حده و الصلوٰة على من لانبي بعده — امابعد فان الفقير نصير الدين ارادن يلخص كتاب شرح مسلم فنقول الخ

II.

Abridgment of Muqaddimah of Suyûṭi, beginning thus:—

الحمد لله و حده و الصلوٰة و السلام على من لانبي بعده . . . فان الفقير كتب على حواشي مسلم ثم بعد ذلك رأيت ان السيوطي كتب تعليقا اختصرفيه شرح النووي الخ

No. 190

foll. 367; lines 21; size 13 × 8; 8 × 5.

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on Ṣaḥiḥ Muslim composed and written by the scribe نصير الدين.

Both the colophons found respectively at the end of Ṣaḥiḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good Naskh.

No. 191.

foll. 198; lines 22; size 8 × 6½; 6¼ × 5½.

An exceedingly valuable and old copy of a portion of Ṣaḥiḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of كتاب النكاح.

The second part, containing the first half of the كتاب الايمان, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with'Isnâd thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال اخبرنا الحاكم ابو بكر محمد بن ابراهيم الفارسي قال اخبرنا محمد بن عيسى بن عمرويه الجلودي قال حدثنا ابو اسحق ابراهيم بن محمد بن سفيان قال حدثنا ابو الحسن مسلم بن الحجاج قال الحمد لله رب العالمين و العاقبة للمتقين الخ

At the end of each part are found two notes.

The first contains the names of the traditionists, such as :—

ابو نعيم عبد الله بن الحسن الحداد (*d.* A.H. 517 = A.D. 1123).

ابو سعيد احمد بن محمد البغدادي (*d.* A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (*d.* A.H. 557 = A.D. 1143).

عبد الجليل بن عبد ابو احد المعروف بكوباه (*d.* A.H. 553 = A.D. 1141).

and others who studied from this very copy under ابو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied Ṣaḥiḥ Muslim from this copy under الامام ابو بكر عبد الله بن اسماعيل in A.H. 561.

From a note on fol. 12ᵇ it appears that this MS. originally consisted of two volumes, written by the eminent traditionist ابو العباس احمد بن ثابت الطرقي, who died after A.H. 520.

See Ansâb Sum'âni, fol. 222ᵃ :—

هذه النسخة تشتمل علي مجلدين حمراوين بخط الحافظ ابو العباس الطرقي

Written in good Naskh.

No. 192.

foll. 375; lines 15; size 9 × 6; 7 × 5.

المنهاج في شرح مسلم بن الحجاج

AL MINHÂJ FI SHARḤ I MUSLIM BIN AL ḤAJJÂJ.

Vol. I.

A popular commentary on Ṣaḥiḥ Muslim, complete in five separate volumes, written in different hands.

By Abû Zakaryâ Yaḥyâ bin Sharf bin Mirâ bin Ḥasan bin Ḥussain bin Jum'â bin Ḥizâm al Ḥazâmî al Ḥarâni ash Shâfi'î, ابو زكريا يحيى بن شرف بن مري بن حسن بن حسين بن جمعة بن حزام الحزامي الحراني الشافعي, commonly called Muḥiaddîn an Nawawî. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawâḥiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars :—

كمال الدين بن اسحق المغربي (d. A.H. 653 = A.D. 1255).

شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

شرف الدين عبد العزيز بن محمد بن عبد المحسن الانصاري الحموي (d. A.H. 662 = A.D. 1263).

عبد الكريم بن عبد الصمد بن محمد بن الحرستاني (d. A.H. 662 = A.D. 1263).

ابو البقاء خالد النابلسي (d. A.H. 663 = A.D. 1264).

ابو اسحق المرادي (d. A.H. 668 = A.D. 1269).

سعيد بن حسن بن عمر بن سعيد (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abû Shâma in A.H. 665, Nawawî succeeded him as professor of Dâr al Ḥadîṣ Ashrafîyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimâh, and deals with the life of Muslim and the merits of his work Al Jâmi'.

Beginning of the Muqaddimâh :—

الحمد لله البر الجواد الذي جلت نعمته عن الاحصاء بالتعداد

The Commentary begins on fol. 13ª thus :—

قال الامام ابو الحسن مسلم بن الحجاج — الحمد لله رب العالمين
انا بدأ بالحمد لله بحديث ابي هريره الخ

ending with the last chapter of كتاب الايمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Maḥmûd bin Abî Bakr Al Azharî, commonly known as Al Mujtahid ash Shâfi'î, an eminent scholar of Damascus,

who, according to Khulâṣat al Aṣar, vol. iv., p. 317, died in A.H. 1067 = A.D. 1657 :—

الحمد لله تملكه احقر الورى و ادنى الفقير محمود بن ابي بكر
الازهري الشهير بالمجتهد كان الله له حيث لايكون لنفسه
وجعل مستقبله خيرا من حاله وامسه آمين و ذلك في شهر
رجب من شهور سنة ثلاث و اربعين و الف و الله الموفق

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690–704; Jeni, 244; Râgib, 308–9.

For the author's life and other works see: Ṭabaqât al Ḥuffâẓ, vol. iv., p. 259; Mira't al Janân, fol. 425[a]; Ṭabaqât ash Shâfiiyah, by Qâḍi Shahbab, fol. 93[a]; Ṭabaqât, by Isnâwi, fol. 458[a]; Brock., vol. i., p. 394.

Written in good Naskh, apparently 9th century A.H. Foll. 296–375 are supplied in a later hand.

No. 193.

foll. 204; lines 28; size 10 × 7½; 8 × 6.

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with كتاب الطهارة and ending with كتاب صلوة الخوف.

The following colophon, dated A.H. 736, says that the present copy was copied from the autograph copy dated A.H. 673 :—

اخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في
الثالث ان شاء الله تعالى كتاب الجمعة و الحمد لله رب العالمين
قال مؤلفه يحيى النواوي عفي الله عنه فرغت منه يوم الاحد
الخامس عشر من شهر ربيع الاخر سنة ثلث و سبعين و ستمائة
— نقلت هذا من خط الشيخ محي الدين النواوي احمه الله و

رضي عنه في يوم عاشوراء سنة ست و ثلثين و سبعمائه — بدمشق المحروسه من نسخة الاصل التي كتبها بخطه رحمه الله —
كتبه ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه و غفرله

Written in good Naskh, dated A.H. 736.

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفى الله عنه

No. 194.

foll. 245; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; 7×5.

المجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعة and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

لله الحمد و المنة و به التوفيق و به العصمة اخر المجلد الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب النكاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر المحرم سنة ثلاث و ثمانين و ستمائة

The scribe ابن فرح, whose full name was Aḥmad bin Faraḥ bin al Lakhmî ash Shâfi'i, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also Ṭabaqât al Ḥuffâẓ, vol. iv., p. 277:—

الحمد لله رب العالمين و صلى الله علي محمد واله و صحبه و سلم هذا الجزء و المبارك بخط الشيخ الامام العالم الحافظ الفقيه الزاهد شيخ المحدثين شهاب الدين ابي العباس احمد بن فرح بن احمد اللخمي الشافعي الاشبلي نزيل دمشق كان مولده في

سنة اربع و عشرين و ستمائة اسره (اسرته) الفرنج ثم نجاه الله
تعالى — و حج و سمع بمصر من شيخ الشيوخ عبد العزيز
الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و
سمع بدمشق من احمد بن عبد الدائم و ابن ابي اليسر
و خلق — و عني بهذا الشان ثم اقبل على تقييد الالفاظ و فهم
المتون . و مذاهب العلماء و كانت له حلقة اقراء الحديث و كان
صدوقا متعففاً و كتب الكثير بخطه النيّر و منه الكمال لعبد
الغني المقدسي في اربع مجلدات و هذا الكتاب و غير ذلك و
افاد خلقا و تخرج به جماعة و كان مقيما بتربة ام الصالح و بمنزلة
بها توفي مبطونا في جمادي الاخر (الآخرة) سنة تسع و سبعين
و ستمائة و هي سنة فاران و فيها مات خلق رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

No. 195.

foll. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح and ending with كتاب الجهاد.

Foll. 127–232 are supplied in a later hand.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 196.

foll. 185; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×6.

المجلد الخامس

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Ṣaḥīḥ Muslim.

Foll. 1, 17, 26–96 are supplied in a later hand, apparently 10th century A.H.

Written in good Naskh. Not dated, apparently 7th century A.H.

No. 197.

foll. 357; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

Another complete copy of the same in two volumes.

VOL. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter الاو قات التي نهى عن الصلوٰة فيها. Corresponding with fol. 199ᵇ of the second volume.

No. 198.

foll. 259; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

VOL. II.

Beginning abruptly with chapter تحريم الزكوٰة على رسول الله صلى الله عليه و سلم, and ending with باب الحدود كفارات لاهله. Corresponding with the foll. 90–245 and foll. 1–166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.

No. 199.

foll. 168; lines 24; size 10 × 7; 7½ × 5½.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter اكل دواء و استحباب التداوي, and ending with the last chapter of Muslim. Corresponding with foll. 72ᵃ–185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:—

قال — فرغت منه اول يوم الاثنين الثالث و العشرين من سنة خمس و سبعين و ستمائة — كمل الكتاب المبارك علي يد اضعف الخلق الفقير الي الله علي بن محمد (*sic*) الشافعي غفر له و لوالديه و لجميع المسلمين و ذلك في الثاني و العشرين من شهر ربيع الاول سنة عشر و سبعمائة

Written in good Naskh. Dated A.H. 710.
Scribe علي بن محمد . . . الشافعي

No. 200.

foll. 298; lines 33; size 11 × 6; 8 × 5.

الجزء الاول من اكمال الاكمال

The first of four Juzs, or parts, of Ikmâl al Ikmâl, also called by Ḥâj. Khal., vol. ii., p. 546, Ikmâl u ikmâl al Mu'lim.

An extensive commentary on Ṣaḥîḥ Muslim.

By Abû 'Abdallâh Muḥammad bin Khalfâ al Obî al Mâliki, ابو عبد الله محمد بن خلفه الآبي المالكي, a pupil of Muḥammad bin Muḥammad bin 'Urfah, محمد بن محمد بن عرفه (*d.* A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Aḥmad bin Aḥmad in his biographical work, An Nail Ibtihâj, on the authority of

the statement of Abdarraḥmân Aṣ S'âlibî (*d.* A.H. 878 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425

Beginning :—

الحمد لله العظيم سلطانه — العميم فضله و احسانه الخ

The commentator in the preface says that the present work is only a collection of the following four commentaries :—

I.

Al Mu'lim, by Ma'âzirî (*d.* A.H. 536 = A.D. 1141).

II.

Ikmâ, by Qaḍi Iyâḍ (*d.* A.H. 544 = A.D. 1149).

III.

Al Mufhim limâ ashkala Min Talkhîṣ Kitâbi Muslim, by Qarṭabî (*d.* A.H. 656 = A.D. 1258).

IV

Al Minhâj, by Muḥiaddîn Nawawî (*d.* A.H. 676 = A.D. 1278).

Further, he stated that he observed the following abbreviations in his work: م for Ma'âzirî (مازري); ع for 'Iyâḍ (عياض); ق for Qarṭabî (قرطبي); د for Muhiaddîn (محي الدين); and the word shaikh refers to his teacher Muḥammad bin Muḥammad bin 'Urfa, and the word قلت refers to himself.

The colophon runs thus :—

كمل الجزء الاول من اكمال اكمال المعلم في شرح صحيح المسلم تغمده الله برحمته للشيخ الفقيه المدرس الخطيب القاضي ابي عبد الله محمد بن خلفة الابي — المالكي تغمده الله برحمته و يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكواة

For the other copies see: Mûch., 120; Algor, 490–1; Râgib, 306–7; Brock., vol. i., p. 160.

For the other work of the commentator, see Ḥâj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihâj, p. 287.

Written in good Naskh. Not dated, apparently 11th century A.H.

Scribe احمد الشهيربا بن هاني التلواني

No. 201.

foll. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter صلوٰة الجمعة.

The MS. is hopelessly damaged.

Written in Magribi character. Not dated, apparently 9th century A.H.

No. 202.

foll. 341; lines 21; size 10×7; $7\frac{1}{2} \times 5$.

A commentary believed to be unique on Ṣaḥîḥ Muslim from كتاب الفرائض to the end of كتاب الحدود, dealing with the explanation of words used in Muslim and discussions on the opinion of four Imâms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him شمس الملة و الدين, Shams al Millat waddîn:—

قد و قع الفراغ من تحرير هذ المجلد من شرح المسلم رحمه الله من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مبين الحقائق و الدقائق حلال المشكلات كشاف المعضلات الشيخ شمس الملة و الدين شكر الله سعيه و متع الله المسلمين بطول بقائه بمحمد و اله في عشرين من شهر الصفر ختمه الله بالخير و الظفر من شهورسنة ست و عشرين و ثمانماة الهجرية

And from the words متع الله المسلمين بطول بقائه in the colophon, it appears that the commentator was still living in A.H. 826. In Ṭabaqât ash Shâfiʿiyah by Qaḍi Shahbah, fol. 207ᵃ, and in Uns al Jalîl fî Tarîkhi al Quds wal Khalîl, fol. 480ᵃ, is mentioned the name of شمس الدين ابو عبد الله محمد بن عطاء الله الرازي, Shamsaddîn Abû ʿAbdallah Muḥammed bin ʿAṭâallâh Arrâzî, who is said to have written a commentary on Ṣaḥîḥ Muslim, and who died in A.H. 829

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddîn.

In several places the commentator refers to former parts of his commentary on other chapters and books of Ṣaḥîḥ Muslim, such as:—

كتاب الايمان   كتاب الصلوة   كتاب الصوم

كتاب البيوع   كتاب الزكواة

On the fly-leaf, there are some notes and 'Arḍ̲ḍidâhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

No. 203.

foll. 137; lines 25; size 9 × 7; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF

KASHF AL MUSHKIL AS ṢAḤÎḤAIN.

A very rare commentary on the difficult portion of Ḥadîs̤ narrated in Ṣaḥîḥ Bukhârî and Muslim. Traditions are arranged under the Musnad of each Ṣaḥâbî from whom Bukharî and Muslim narrated Ḥadîs̤ in their Al Jâmi', giving the total number of Ḥadîs̤ narrated from the prophets, by those Ṣaḥâbîs, and numbers of the Ḥadîs̤ narrated in Ṣaḥîḥain.

By Abû a'l Farj 'Abdarraḥmân bin 'Ali bin Muḥammad Al Jawzî al Bekrî al Bagdâdi, ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي البكري البغدادي, a descendant of the second Khalif, was born in Bagdâd. There are some conflicting statements regarding the date of birth of this author. Yâfi'i fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H 510. The later date is given in Ḥuffâẓ, and, according to Ibn As̤ir, as referred to in Brock., vol., i., p. 500, he was born in A.H. 510. Ibn Rajab, in Ṭabaqât al Ḥanâbilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي غيراله مات و الدي في سنة
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين
فعلى هذا يكون مولده سنة احدي عشره او اثنتي عشره

This date agrees with that given by Muḥammad bin Aḥmad bin 'Umar bin al Ḥusain bin Khalaf al Bagdâdî, better known as Ibn al Qaṭi'î, ابن القطيعي (*d.* A.H. 634 = A.D. 1236). Ibn al Jawzî lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nâṣir (*d.* A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7ª. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Aḥmad bin Ḥanbal and other works. He travelled to different countries for the sake of learning, and, according to Ḍahabî, studied under eighty-seven shaikhs. Jawzî made himself master of all the branches of Muḥammadan literature, and, referring to this, Yâfi'î and some other biographers say that Jawzî was Imâm of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddîn Abû 'al Muẓaffar Yûsuf Qizuglû, commonly called Sibṭ Ibn al Jawzî, سبط ابن الجوزي (*d.* A.H. 654 = A.D. 1257). Ibn Jawzî copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzî states that Ibn Jawzî converted 20,000 infidels to Islâm, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzî as given by Sibṭ Ibn al Jawzî is 250 or more, while Ḍahabî remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت احدا من العلماء — صَنَّفَ ماصنف هذ الرجل الخ

Ibn Jawzî died in A.H. 597 = A.D. 1250.
The present volume beginning thus:—

كشف المشكل من مسند ابي بكرة و اسمه نفيع . . . و جملة
ماروي عن رسول الله صلي الله عليه و سلم مائة و اثنان و ثلاثون

حديثا اخرج له منهافي الصحيحين اربعه عشر حديثا فمن المشكل في الاول الخ

On fol. 97ᵃ the author refers to his other work Talqîḥ (تلقيح). See Brock., vol. i., p. 500. In the MS. copy of Ṭabaqât al Ḥuffâẓ, vol. ii., fol. 98ᵃ, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḍahabî, probably by mistake, calls this work Kashf Mushkil aṣ Ṣiḥâḥ, كشف مشكل الصحاح, which he says is in four volumes. The Kashf al Mushkil aṣ Ṣaḥîḥain is distinctly mentioned in the list of the author's compositions given by Ibn Qaṭî'î and Ibn Rajab; neither refers to Kashf Mushkil aṣ Ṣiḥâḥ by Ibn Jawzî. See also Ḥâj. Khal., vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: Ḥuffâẓ, vol. iv., p. 134; Ṭabaqât al Ḥanâbilâh, vol. i., by Ibn Rajab, fol. 264ᵃ; Ibn Khallikân, vol. i., p. 279; Mir'at al Jinân, fol. 371ᵇ; Brock., vol. i., p. 500.

Contents:—

fol. 13b.

كشف المشكل من مسند معاذ بن جبل

fol. 14a.

كشف المشكل من مسند ابى بن كعب

fol. 17a.

كشف المشكل من مسند ابي طلحة زيد بن سهل

fol. 18a.

كشف المشكل من مسند عبادة بن الصامت

fol. 19b.

كشف المشكل من مسند ابي ايوب الانصاري

fol. 22a.

كشف المشكل من مسند ابي بردة هاني بن نيار

fol. 22b.

كشف المشكل من مسند زيد بن ثابت

fol. 24a.

كشف المشكل من مسند عمرو بن عوف المزني

fol. 25a.

كشف المشكل من مسند ابي لبابة الانصاري

fol. 25b.

كشف المشكل من مسند عتبان بن مالك

fol. 25b.

كشف المشكل من مسند سهل بن حنيف

fol. 27b.

كشف المشكل من مسند قيس بن عبادة

fol. 28a.

كشف المشكل من مسند اسيد بن حضير

fol. 28a.

كشف المشكل من مسند كعب بن مالك

fol. 30b.

كشف المشكل من مسند ابي اسيد مالك بن ربيعة الساعدي

fol. 32a.

كشف المشكل من مسند ابي قتادة الانصاري

fol. 37.

كشف المشكل من مسند [illegible]

fol. 37.
كشف المشكل من مسند ابي الدرداء الانصاري

fol. 39ª.
كشف المشكل من مسند ابي حميد عبد الرحمن بن سعد الساعدي

fol. 40.
كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41ª.
كشف المشكل من مسند سهل بن ابي حثمة

fol. 42ª.
كشف المشكل من مسند ظهير بن رافع

fol. 42ᵇ
كشف المشكل من مسند رافع بن خديج

fol. 44ª.
كشف المشكل من مسند عبد الله بن زيد الانصارى

fol. 45ª.
كشف المشكل من حديث مسند عبد الله بن يزيد الخطمي

fol. 45ᵇ.
كشف المشكل من مسند ابي مسعود الانصاري

fol. 48ª.
كشف المشكل من مسند شداد بن اوس

fol. 48ᵇ.
كشف المشكل من مسند النعمان بن بشير

fol. 49ᵇ.
كشف المشكل من مسند عبد الله بن ابي اوفى

fol. 51ª.
كشف المشكل من مسند زيد بن ارقم

fol. 52ª.
كشف المشكل من مسند ثابت بن الضحاك

fol. 53ª.
كشف المشكل من مسند البراء بن عازب

fol. 59ᵇ.
كشف المشكل من مسند زيد بن خالد الجهني

fol. 60b.

كشف المشكل من مسند سهل بن سعد بن الساعدي الانصاري

fol. 66a.

كشف المشكل من مسند مالك بن صعصعة

fol. 66a.

كشف المشكل من مسند كعب بن عجرة

fol. 67b.

كشف المشكل من مسند سلمة بن الاكوع

fol. 71a.

كشف المشكل من مسند عبد الله بن العباس

fol. 111a.

كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:—

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

(1) كتاب المغني في التفسير, in 81 parts.

(2) تيسير البيان في تفسير القرآن

(3) كتاب تذكرة الاديب في اللغة في تفسير الغريب, in 1 vol.

(4) نزهة النواظر في الوجوه و النظائر, in 1 vol.

(5) النواظر في الوجوه و النظائر, an abridgment of the preceding work.

(6) الاشارة الي القرأة المختارة, in 4 parts.

(7) تذكرة المنتبه في عيون المشتبه

(8) ورود الاغصان في فنون الافنان, in 1 part.

(9) عمدة الراسخ في معرفة الناسخ و المنسوخ, in 5 parts.

(10) المصفي باكف اهل الرسوخ في علم الناسخ و المنسوخ, in 1 part.

Theology.

(1) منهاج الوصول الى علم الا صول, in 5 parts.

(2) بيان غفلة القائل بقدم افعال العباد

(3) غوامض الا لهيات

(4) مسلك العقل, in 1 part.

(5) منهاج اهل الا صابة, in 1 vol.

(6) السر المصون

(7) دفع شبهة التشبيه, in 4 parts.

Tradition, Literature and Taṣawuf.

(1) نفي النقل

(2) كتاب النزهة, in 2 vols.

(3) ارشاد المريدين في حكايات السلف الصالحين

(4) نقيضة الناقل

(5) غرر الأثر, in 30 parts.

(6) كتاب المدبح

(7) كتاب العلل المتنا هية في الا حاديث الو اهيه

(8) اعلام العالم بحقائق ناسخ الحديث و منسوخه

(9) السهم المصيب

(10) اخاير الذ خائر

(11) العوائد

(12) موت الخضر

(13) جزء المشيخة

(14) جزء المسلسلات

(15) المحتسب في النسب

(16) منتخب المنتخب

(17) نسيم الرياض

(18) اللؤ لو

(19) كنز المذ كر

(20) كتاب اللطف

(21) كنوز الرموز

(22) كتاب النفيس

(23) زين القصيص

(24) الشاهد و المشهود

(25) الملهب

(26) المد هش

(27) فتوح الفتوح

(28) التعادي الملوكية

(29) محادثة العقل

(30) لقط الجمان

(51) تقريب الطريق

(52) كتاب الرياضة

(53) منهاج الاصابة في محبة الصحابة

(54) ذخيرة الوعظ.

(55) الرجز المعروف

(56) الانس و المحبة

(57) المطرب الملهب

(58) الصلاحي

(59) زاد الانوار

(60) منهاج العابدين

(61) عقد الخناصر في ذم خليفة الناصر

(62) كتاب ذم عبد القادر

(63) غريب الحديث

(64) ملح الاحاديث

(65) الفصول الوعظية

(66) المعتبر

(67) المحادثات

(68) زاهر الجواهر

(69) الخواتيم

(70) المرتقى

(31) معاني المعاني

(32) المقعد المقيم

(33) ايقاظ الوسنان

(34) النباهة

(35) نزهة الاديب

(36) منتهي المتسهول

(37) تحفة الواعظ

(38) احكام الاشعار

(39) كتاب الاذكياء

(40) الحث على حفظ العلم

(41) اعلام الاحياء باغلاط الاحياء

(42) تحريم المحلل

(43) كتاب المصباح

(44) كتاب عطف العلماء علي الامراء و الامراء على العلماء

(45) النصر علي مصر

(46) المجيد العضدي

(47) الفجر النوري

(48) تبات الخطاء و الصواب عن احاديث الشهاب

(49) كتاب النور في فضل الايام و الشهور

(50) المختار من الاشعار

طرائف الطرائف في تاريخ السوالف (1)

الا كليل في التاريخ (2)

مناقب بغداد (3)

الفاخر في ايام الامام الناصر (4)

مناقب ابي بكر (5)

مناقب علي (6)

فضائل عمر بن عبد العزيز (7)

فضائل سعيد بن مسيب (8)

مناقب امام الشافعي (9)

فضائل العرب (10)

مناقب فضيل بن عياض (11)

مناقب ابراهيم بن ادهم (12)

مناقب السفيان الثوري (13)

مناقب المعروف الكرخي (14)

مناقب رابعة العدوية (15)

مسير العزم الساكن الي اشرف الا ماكن (16)

المختار من اخبار الا خيار (17)

عجالة المنتظر بشرح احوال الخضر (18)

ذكر كبار الحفاظ (19)

اشراف الموالي (20)

مناقب اصحاب الحديث (21)

Jurisprudence.

الانصاف في مسائل الخلاف (1)

كتاب مختصر المختصر (2)

كتاب البلغة (3)

كشف الظلمة (4)

العبادات الخمس (5)

اسباب الهدايه لا رباب البداية (6)

كتاب درء اللوم و الضيم في صوم يوم الغيم (7)

المغنية في المذاهب الاربعة (8)

The colophon runs thus:—

كمل نصف مشكل الصحيحين لابي الفرج ابن الجوزي رحمه الله تعالى علي يد افقر العباد لرحمة ربه العلي محمد بن محمد بن علي الحسيني الشهير بالطنطاوي

Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الحسيني

No. 204.

foll. 504; lines 19; size 14 × 10; 10 × ٦.

الجمع بين الصاحيحين

AL JAM' U BAIN AS SAHIHAIN.

A collection of Ḥadîs from Ṣaḥîḥ Bukhârî and Muslim.

By Abû 'Abdallah Muḥammad bin Abî Naṣr Futûḥ bin 'Abdallâh bin Ḥumaid al Azdî al Ḥumaidî al Andalûsî al Miyârqî, ابو عبد الله محمد بن ابي نصر فتوح بن عبد الله بن حميد الازدي الحميدي الاندلسي الميورقي, who was born in Miyûrq some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abdal Barr al Qarṭabî al Mâlikî (*d.* A.H. 463 = A.D. 1070) and Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064). It is said that Ḥumaidî learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, 'Irâq, Syria, Egypt and Qusṭâṭ, and finally settled in Bagdâd. Dahabî says that Ḥumaidî first travelled to Mecca in A.H. 448, and met there with كريمه المروزي, Karimah al Marwazî, a well-known female traditionist of Mecca (ولقي بمكة كريمة المروزية اول رحلته و كان في سنة ثمان واربعين); but referring to this account the author states, on fol. 502, that he repeatedly studied Bukhârî under Karimah bin Aḥmad bin Muḥammad bin Ḥâtim al Marwazî, as would appear from the following Isnâd of the author to Ṣaḥîḥ Bukhârî and Muslim, mentioned on fol. 502ᵃ :—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام ابي عبد الله البخاري بالمغرب على غير واحدة من شيوخنا باسانيد مختلفة تتصل بابي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر

بن ابراهيم الفربري عن البخاري ثم قرائه بمكة اعزها الله علي المرأة الصالحة كريمه بنت احمد بن محمد بن حاتم المروزي غير مرة لعلو اسنادها فيه . . . و اما كتاب الامام ابي الحسن مسلم بن حجاج النيسابوري فسمعناه بالفسطاط قراة علي الشيخ الصالح ابي عبد الله محمد بن الفرج بن عبد الولي الانصاري و هو روايته عن ابي العباس احمد بن الحسن الحافظ الرازي سمعه منه بمكة سنة ست واربع مائة . . . الخ

Humaidî collected a large number of books, which he bequeathed for public use, as would appear from the following versified testament (Waqfnâmah) of the author quoted at the end of this copy:—

اتعبت نفسي و ما اتعبتها عبثاً
لكن لاقف (لاوقف) ما جمعت من كتبي
علي الذين لهم في نسخها غرض
او رغبة في اقتناء العلم و الادب
و ما اريد سوي حسن الدعاء و من
رب السماء جزاء السعي و الطلب
و الله ينصر من يمضي عزيمتنا
فيها و يرفعه في ارفع الرتب
امضيتها بتلة لله محتسباً فيها
فيها الثواب و رضوانا و لاسبب (بلاسبب)
اشهدت ربي و اهل الدين فاحتسبوا
فيها الشهادة عني فعل محتسب
لازلتم ابداً تحمون مجدكم
با لصالحات التي تبقي علي الحقب
و من يبدله بعد السماع له
فقد تعرض للآفات و العطب

افي سطور و اوراق مؤلفة
تبيع در مساعيه بمحتلب
اعيذه و جميع الناس كلهم
من ان يبوأ بسخط الله و الغضب
يارب انت لنا فاعصم جماعتنا
من كل بائقة في الدين و الحسب
و من دعا لي بالغفران فاقض له
بالخير في كل موجود و مرتقب
وانفع بكتبي من يبغي رضاك بها
وارفعه بالعلم في صبر و مرتقب
هذا بخطي وقد اشهدت ناظره
و في الاداء له نوع من القرب

Humaidî died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaffar, a noble of Bagdâd, to bury his dead body near the tomb of Bishr al Hâfî, but that the Amir, having no regard to the will of Humaidî, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidî threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning :—

الحمد لله الذي لا تحصى نعمته و لا يناسل كرمه — و صلى الله علي محمد الذي انارت آياته و اوضحت بيانه الخ

In the preface the author, after dealing with the merits of Ṣaḥiḥain, states that the sole object of the present collection is the convenience of readers. The Isnâd omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Hadiṣ of Ṣaḥâbî in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated :—

(1) مسند عشرة (3) مسند المكثرين

(2) مسند المتقدمين بعد العشرة (4) مسند النساء

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

المتفق عليه افراد البخاري افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Ḏahabi and Aḥmad bin Muḥammad al Muqri:—

(1) كتاب تاريخ الاسلام

(2) جذوة المقتبس في اخبار علماء الاندلس

(3) كتاب الذهب المسبوك في وعظ الملوك

(4) كتاب من ادعي الامان من اهل الايمان

(5) كتاب مخاطبات الاصدقاء في المكاتبات و اللقاء

(6) كتاب تسهيل الي علم الترسيل

(7) كتاب ذم النميمة

(8) كتاب ما جاء من النصوص و الاخبار في حفظ الجار

(9) كتاب الاماني الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502ᵇ–504ᵃ a chapter on the cause of the variance of opinion of the four Imâms is added.

For the author's life see Ḥuffâẓ, vol. iv., p. 17; Mir'ât al Janân, fol. 280ᵃ; Ibn Khallikân, vol. i., p. 485; Nafḥ aṭ Ṭib, vol. i., p. 375.

Written in good Naskh. Not dated, apparently 11th century.

No. 205.

foll. 431; lines 27; size 12 × 9; 9 × 5½.

الجمع بين الصحيحين

AL JAM' U BAIN AS SAHIHAIN.

Another work consisting of the collection of Hadiṣ from Bukhârî and Muslim.

By 'Abdalḥaqq bin 'Abdarraḥmân bin 'Abdallâh, عبد الحق بن عبد الرحمن بن عبد الله, commonly called Abû Muḥammad al Azdî al Ishbîlî and Ibn al Kharrâṭ. He was born in A.H. 510 = A.D. 1116, and studied Ṣaḥîḥ Muslim under ابو القاسم بن عطية, and received the sanad for narrating Ḥadiṣ from حافظ ابو بكر بن عساكر, and travelled to distant countries, and finally settled in Bijâyah, a town on the shores of a river of Africa or Magrib, where he was appointed Khaṭîb. It is stated in Al Mu'jib fî Talkhîṣ Akhbâr al Magrib, edited by R. Dozy, 2nd edition, p. 197, that Abû Yûsuf Ya'qûb Amîr al Mu'minîn, ابو يوسف يعقوب امير المؤمنين (A.H. 580–595 = A.D. 1184–1199), wanted to kill 'Abdalḥaqq for not mentioning his name in the Khuṭbah of Friday Prayer; but as soon as Ya'qûb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الايمان و الاسلام و فيه ستة ابواب — الباب الاول في فضائلهما الخ

The work is divided into the following books:—

fol. 1ᵃ. كتاب الايمان و الاسلام

fol. 20ᵇ. كتاب العلم

fol. 23ᵇ. كتاب الطهارة

fol. 37ᵇ. كتاب الصلوة

fol. 98a.

كتاب الزكوٰة

fol. 106b.

كتاب الصوم

fol. 118b.

كتاب الحج و العمرة

fol. 149a.

كتاب النكاح

fol. 158a.

كتاب الطلاق

fol. 163a.

كتاب العدة و الاستبراء

fol. 166a.

كتاب العتق و التدبير و المكاتب و حقوق المماليك

fol. 168b.

كتاب الايمان و النذور

fol. 173a.

كتاب البيوع

fol. 184a.

كتاب الكسب و طلب الحلال

fol. 185a.

كتاب الدين

fol. 186a.

كتاب الرهن

fol. 186a.

كتاب الهبة

fol. 188a.

كتاب المزارعة و الشرب و احياء الموت

fol. 188b.

كتاب اللقطة

fol. 190ª.

كتاب العيد و الذبائح

fol. 196ª.

كتاب القصاص و الدية و القسامة

fol. 200ª.

كتاب الحدود

fol. 208ª.

كتاب الخلافة و الامارة و القضاء

fol. 212ª.

كتاب الجهاد (is defective at the end)

fol. 245ª.

كتاب الصبر (is defective at the beginning)

fol. 244ª.

كتاب الاذكار و الدعوات

fol. 270ª.

كتاب الادب

fol. 286ᵇ.

كتاب الاطعمة

fol. 294ª.

كتاب اللباس و الزينة

fol. 302ª.

كتاب الطب و الرقي

fol. 311.

كتاب خلق العالم

fol. 316ª.

كتاب الفضائل

fol. 410ª.

كتاب القسمة و ما يتعلق بها

Each book is subdivided into Faṣls and Furū'.

For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Ḥuffâẓ, vol. iv., p. 144:—

كتاب المعتل من الحديث (3) كتاب حافل

(2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Ḥuffâẓ, vol. iv., p. 144; Tahḏib al Asmâ, fol. 99ᵃ; Mir'ât al Janân, fol. 351; Brock., vol. i., p. 371.

Ḥadîṯ omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskh.

Not dated, apparently 11th century.

No. 206.

foll. 347; lines 20; size $11\frac{3}{4} \times 8$; 8×5.

الجلد الرابع من المستدرك

The Fourth Volume of the Mustadrak.

A collection of Ṣaḥîḥ Ḥadîṯ not mentioned by Bukhâri (see above, nos. 129–49), nor by Muslim (see above, nos. 188–91), but, according to the author's view, coming under the category of Ṣaḥîḥ Ḥadîṯ, according to the conditions laid down by Bukhâri and Muslim. Dahabî, however, maintains that almost all the Ḥadîṯ in this work cannot be reckoned as Ṣaḥîḥ Ḥadîṯ (ولاريب ان في المستدرك احاديث كثيرة ليست على شرط الصحة بل فيه احاديث موضوعة شان المستدرك باخراجها); see Ḥuffâẓ, vol. iii., p. 242.

By Muḥammad bin 'Abdallâh bin Muḥammad al Ḥâkim an Naisâbûri, محمد بن عبد الله بن محمد الحاكم النيسابوري, commonly called Ibn al Baiyi', ابن البيّع. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study Hadîs under his father and others. At the age of twenty, in A.H. 341, he journeyed to 'Irâq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muhammadan literature. Dahabî, vol. iii., p. 242, says that Ibn al Baiyi' studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Râfidî (رافضي), while Dahabî and some others call him a Shî'î (قلت اما المرافه عن خصوم علي فظاهر اما امر الشيخين فمعظم لهما بكل حال فهو شيعي لا رافضي); see Huffâz, vol. iii., p. 248. It is strange that Subkî, who defends Ibn al Baiyi' and calls him Sunnî, basing his statement on the opinion of different biographers, should mention Dahabî as one of his sources. Ibn Baiyi' died in A.H. 405 = A.D. 1014.

Beginning:—

تسمية ازواج رسول الله صلى الله عليه و سلم في الجاهلية و الاسلام . . . حدثنا ابوالعباس محمد بن يعقوب حدثنا ابو امامة عبد الله بن اسامه الحلبي — ثنا حجاج بن ابي منيع عن جده عبيد الله بن زياد عن الزهري قال تزوج رسول الله صلي الله عليه و سلم اثني عشرة امرأة

Beside the author's works mentioned in Brock., vol. i., p. 166, the following are enumerated in Huffâz, vol. iii., p. 242:—

(1) تأريخ نيسابور (4) كتاب الاكليل
(2) كتاب مزكي اخبار (5) فضائل الشافعي
(3) المدخل الي علم الصحيح

For the author's life see: Huffâz, vol. iii., p. 242; Subkî, vol. iii., fol. 214ᵃ; Mir'ât al Janân, fol. 243ᵃ; Isnâwî, fol. 143ᵃ; Tabaqât by Ibn Mulaqqin, fol. 40ᵃ; Ibn Shahbâh, fol. 26ᵃ; Ibn Khallikân, vol. i., p. 484.

See also: Goldziher, 273; Hâj. Khal., vol. v., p. 321.

Contents:—

fol. 1ᵃ.

تسمية ازواج رسول الله صلي الله عليهٔ و سلم في الجاهليه و الاسلام

ذكر سراري رسول الله صلى الله عليه و سلم

fol. 23b.

ذكر بنات رسول الله صلى الله عليه و سلم

fol. 30a.

ذكر بنات عبد المطلب عمات رسول الله صلى الله عليه و سلم

fol. 32a.

ذكر ام هاني بنت ابي طالب ابنة عم النبي صلى الله عليه و سلم

fol. 34b.

ذكر الشفاء بنت عبد الله القرشية

fol. 35b.

ذكر ام عبد الله ليلى بنت ابي حثمة القرشية

fol. 36a.

ذكر فاطمة بنت الخطاب

fol. 36b.

ذكر اسماء بنت سعيد بن زيد

fol. 37a.

ذكر لبيّة ام عبد الله بن عمرو

fol. 37a.

ذكر سهلة بنت سهيل

fol. 37b.

ذكر ام حبيبة بنت جحش

fol. 38a.

ذكر فاطمة بنت ابي حبيش

fol. 38a.

ذكر فاطمة بنت المجلل القرشية

fol. 38b.

ذكر ام ايمن مولاة رسول الله صلى الله عليه

ذكر اروى بنت كريز القرشية

fol. 39b.

ذكر ضباعة بنت الزبير

fol. 40a.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40b.

ذكر رمثة (ام رمثة)

fol. 40b.

ذكر ام كلثوم بنت عقبة

fol. 41a.

ذكر ام خالد بنت خالد

fol. 41a.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41b.

ذكر حمنة بنت جحش

fol. 41b.

ذكر ام قيس بنت محصن رضي الله تعالى عنهما

fol. 42a.

ذكر حدامه (خذامة) بنت وهب

fol. 42b.

ذكر فاطمة بنت ابي حبيش رضي الله تعالى عنهما

fol. 42b.

ذكر برة بنت ابي بصراة رضي الله عنها

fol. 43a.

ذكر حبيبة بنت ابي بصراة رضي الله عنها

fol. 43a.

ذكر ام ... بنت ابي قحافة

ذكر اميمة بنت رقيقه رضي الله تعالى عنها

fol. 43a.

ذكر بريرة مولاة عايشة

fol. 44a.

كتاب مناقب الصحابة رضي الله تعالى عنهم اجمعين

fol. 53a.

كتاب الاحكام

fol. 62a.

كتاب الاطعمة

fol. 81a.

كتاب الاشربة

fol. 87b.

كتاب البر و الصلة

fol. 105a.

كتاب اللباس

fol. 115a.

كتاب الطب

fol. 129a.

كتاب الاضاحي

fol. 136a.

كتاب الذبائح

fol. 140a.

كتاب التوبة و الانابة

fol. 153a.

كتاب الادب

fol. 170b.

كتاب الايمان و النذور

fol. 177a.

كتاب الرقاق

fol. 191b.

fol. 200ᵇ.

كتاب الحدود

fol. 223ᵇ.

كتاب تعبير الرؤيا

fol. 237ᵃ.

كتاب الرقا

fol. 241ᵃ.

كتاب الفتن

fol. 318ᵇ.

كتاب الاهوال

The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

اخر كتاب الاهوال و هو اخر كتاب الجامع الصحيح المستدرك تاليف الحاكم الامام ابي عبد الله محمد بن عبد الله بن محمد بن حمدويه . . . و كان الفراغ من تزبيره ضحي يوم الاثنين من شهر رمضان سنة ١٠٢٦

No. 207.

foll. 401; lines 27; size 9½ × 7; 7 × 5.

مشارق الانوار علي صحاح الاثار

MASHÂRIQ AL ANWÂR 'ALÂ ṢIḤÂḤ AL ÂṢÂR.

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhârî and Muslim, with the correction of the mistakes as to the Ḥadîṣ, Isnâd, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyâḍ bin Mûsâ bin 'Iyâḍ al Yaḥṣabî as Ṣabtî al Mâlikî, ابو الفضل عياض بن موسي بن عياض

اليحصبي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under الحافظ ابو علي الغساني, from whom he first received the sanad for narrating Ḥadîṣ, and after the death of Ġassânî, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qarṭaba, where, according to his own statement in the preface, he received the sanad for narrating Ḥadîṣ of Muwaṭṭa', Bukhârî and Muslim. 'Iyâḍ was appointed Qâḍî of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyâḍ's life and works see: Ibn Khallikân, vol. i., p. 329; Ḥuffâẓ, vol. iv., p. 99; Mir'ât al Janân, fol. 315; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م
ن ص ض ع غ ف ق س ش ه و لا ي

'Abdarraḥmân bin Muḥammad bin 'Ali bin Aḥmad (8th century A.H.) says in his Baḥr al wuqûf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الحمد لله مظهر دينه المبين — وحائطه من شبه المبطلين الخ

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

foll. 366; lines 25; size 11 × 6½; 7½ × 4.

سنن ابي داؤد

SUNAN U ABÎ DÂ'ÛD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.

Part I.

Beginning with the Isnád thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة الخلف برهان الدين محدث الحرمين نصر بن ابي الفرج امتع الله المسلمين ببقائه و رضي عنه و ارضاه قال اخبرنا الامام الحافظ ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب الرجل يتبوأ لبوله

Author: Abû Dâ'ûd Sulaimân bin Ash'aṣ as Sijistânî, ابو داؤد سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847. There is some controversy regarding his birthplace, سجستان. Some assert it to be a village in Basra (see Yâqût, vol. iii., p. 44), while others take it to be the well-known town in Harât, and the latter statement is supported by the later biographers, such as the author of Ansâb-u-Sam'âni, fol. 166ᵃ, Wafi'ât al a'yân, vol. i., p. 214, and Ḥuffâẓ, vol. ii., p. 177. He studied many branches of Muḥammedan literature, travelled to Ḥijâz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as امام احمد بن حنبل, *d.* A.H. 241 = A.D. 855, and عبد الله بن مسلمة القعنبي, *d.* A.H. 221 = A.D. 836.

Abû Dâ'ûd secured an exceptional reputation in Ḥadîṣ, and was unanimously admitted to be the Imâm of the subject. It is stated in Ḥuffâẓ, vol. ii., p. 177, and Mir'ât al Janân, fol. 172ᵃ, on good authority, that the Ḥadîṣ was as easy for him as the iron was soft for the prophet Dâ'ûd, لين لابي داؤد الحديث كما لين لداؤد الحديد. Many traditionists have narrated Ḥadîṣ from him; among them the following are the foremost: Abû 'Isâ Turmûdi (*d.* A.H. 279 = A.D. 829) and Abû 'Abdarraḥmân Nasâ'i (*d.* A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abû Dâ'ûd finally settled in Basra, where he died in A.H. 275 = A.D. 888.

See, for his life: Ansâb-u-Sam'âni, fol. 166ᵃ; Ibn Khallikân, vol. i., p. 214; Ḥuffâẓ, vol. ii., p. 177; Ḥâj. Khal., vol. iii., p. 622; Brock., vol. i., p. 161.

According to the author's own statement, quoted in Ḥuffâẓ, vol. ii., p. 179, the present work consists of four thousand and eight hundred Ḥadîṣ selected from some 500,000. Ṭabaqât Abû Ya'lâ, fol. 67ᵃ, and Ibn Khallikân, vol. i., p. 214, tell us that it was highly admired by Imâm Aḥmad bin Ḥanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1–4 contain a collection of various Isnâds of several Mashâikhs for narrating the Sunan of Abû Dâ'ûd. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futûḥ Burhânaddîn, an eminent traditionist, who died in A.H. 619. See Ḥuffâẓ, vol. iv., p. 175.

Scribe الحسن بن عبد المحسن البغدادي

Part II.

Beginning with the Isnâd thus:—

اخبرنا الشيخ الفقيه ابو الحسن علي بن خلف التلمساني — . . . كتاب الفرائض

and ending with the last Ḥadîṣ of the Sunan.

For other copies see: Berlin, 1246–48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: Ḥâj. Khal., vol. ii., p. 622; Brock., vol. i., p. 161.

Both the parts are written in one hand; good Naskh.

Not dated, apparently 10th century A.H.

No. 209.

foll. 191; lines 22; size 8 × 6½; 7 × 5.

الثالث لسنن أبي داؤد

A very old copy of the 3rd or the last part of the Sunan, beginning with the كتاب الطب, and ending with the last Ḥadîṣ of باب شرح السنة, corresponding with p. 183–275 of the Dehli printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin 'Inân al Azdî, سند بن عنان الازدي (d. A.H. 541 = A.D. 1146, see Ḥusn al Muḥâḍarah, fol. 224ᵃ), who had

compared his copy with the copy belonging to Ṭarṭûsî, *d.* A.H. 520 = A.D. 1126, from whom Sanad bin 'Inân had got permission to narrate the Sunan:—

تم كتاب السنن بعون الله قابلت جميعه بنسخة الفقيه مند بن عنان الازدي و قابله الفقيه — من نسخة الطرطوسي بمدينة الاسكندرية و كان الفراغ من نسخه و مقابلته في العشر الاول من المحرم من سنة ست و سبعين و خمسمائة قال الفقيه سند و حدثنا به ايضاً الفقيه ابو بكر محمد بن الوليد الطرطوسي عن شيخه قاضي ابي الوليد الباجي عن عبد الله بن الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد بن بكر بن داسه عن ابي داؤد . . . و سمعت جميعه على الفقيه ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة سنة خمس و سبعين و خمسمائة

In the same colophon the anonymous scribe says that he studied the whole work under Abû aṭ Ṭâhir, whose full name is Abû aṭ Ṭâhir Ismâ'il bin Makkî bin 'Isâ bin 'Auf al Iskandarânî, ابو الطاهر اسماعيل بن مكي بن عيسى بن عوف الاسكندراني, *d.* A.H. 581 A.D. 1185; see Ḥusn al Muḥâḍarah, fol. 224ª, and Ḥuffâẓ, vol. iv., p. 130.

Foll. 181–191 *contain* a copy of the letter of Abû Dâ'ûd to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abû Bekr Muḥammad bin Walîd aṭ Ṭarṭusî, *d.* A.H. 520 = A.D. 1126, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yûsuf al Ḥusainî, حسين بن يوسف الحسيني, says that in A.H. 584 he, with a group of traditionists named here, studied Ḥadîṣ contained in this copy, under 'Abd al Majîd bin al Ḥusain bin al Ḥasan bin Aḥmad bin Dalîl al Kindî, عبد المجيد بن الحسين بن الحسن بن احمد بن دليل الكندي :—

سمع جميع هذا الجزء على الشيخ الامام الثقة ابي المفضل عبد المجيد بن الحسين بن الحسن بن دليل الكندي بحق

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد
الطرطوسي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري
بالبصرة في شهر شوال سنه ثمان و سبعين و اربعمائة — قال
حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال
حدثنا ابو علي محمد بن احمد اللؤلوي عن مصنفه (*sic*) وفقه
الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم
القرطبي و سماع الجماعة في هذا — (*sic*) و الشيخ الصالح ابو
محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد
عبد الملك الزيادي — و سليمان بن عثمان بن مخلوف الحداد
و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي
الواعظ الخطيب و ابو الربيع سليمان بن حجاج التميمي و
ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (*sic*) و
ابو محمد عبد العزيز بن طاهر الموازيني — و عبد القادر بن عبد
الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد
بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و
ذلك في مدة اخر جمادي الاخر (الاخرى) سنة اربع و ثمانين و
خمسمائة و كتبه حسين يوسف الحسيني و سمع مع الجماعة
المذكورين سنة اربع و ثمانين و خمسمائة

The above note is verified by 'Abd al Majîd bin Dalîl al Kindî himself, thus:—

الامر علي ما ذكر وكتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadîs, marked in red (from foll. 1–72[a]), were studied by Abû al Barakât Aḥmad bin 'Abdallâh bin Muḥammad, ابو البركات احمد بن عبد الله بن محمد (*d.* A.H. 671 = A.D. 1243, see Ḥusn al Muḥâḍrah, fol. 185[b]), and other traditionists mentioned in the note, under Muḥammad Abd al Mu'ṭî bin Muḥammad bin 'Abd al Mu'ṭî, عبد المعطي بن محمد بن عبد المعطي, who received the Sanad from the aforesaid 'Abd al Majîd bin Dalîl:—

قرأت الاحاديث المعلمة بالحمرة من هذا الكتاب علي الشيخ الامام الفاضل الزاهد الورع الكامل شديد النبراس محمد بن عبد المعطي بن محمود بن عبد المعطي القاه الله بسماع لجميع كتاب السنن من ابن دليل بسنده فسمع الفقهاء السادة ابو زكريا يحيى بن محمد ابو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (*sic*) و داوٌد بن عبد القوي بن دائم بن داوٌد و محمد عبد اللطيف بن ابي المظفر الخزاعي و غيرهم . . . (*sic*) في يوم الجمعة العشر من ذي الحجة سنة اربع و ثلثين و ستمائة بالاسكندرية و الحمد لله رب العالمين و صلوته علي سيدنا

This note is also verified by Muḥammad ‘Abd al Mu‘ṭī bin ‘Abd al Mu‘ṭī himself, thus:—

صح (*sic*) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

No. 210.

foll. 345; lines 25; size 14 × 9; 10 × 5.

الجامع للترمذي

AL JAMI‘.

A complete copy of the 4th canonical collection of tradition.

Author: Abû ‘Îsâ Muḥammad bin ‘Îsâ at Turmuḏî Aḍ-ḍarîr, ابو عيسى محمد بن عيسي الترمذي الضرير. The word ترمذي is pronounced in three ways: Tirmiḏ, Tarmiḏ, and Turmuḏ; but

Sam'ânî remarks that scholars generally pronounce it Turmud̲ والذي يقوله المتقنون و اهل المعرفة بضم التاء و الميم (see Ansâb, fol. 70b). According to some he was born in Mecca, A.H. 209 (see Ikmâl fî Asmâ ar Rijâl by 'Abd al Ḥaqq ad Dehlawî, fol. 229); but the earlier biographers, such as the authors of Ansâb, Wafî'ât, Ḥuffâẓ, and Mir'ât al Janân, etc., do not fix the date and place of his birth, while Ṣalaḥaddîn aṣ Ṣafdî simply remarks in Nukat al 'Umyân, fol. 87b, that he was born in the beginning of the 3rd century A.H. Abû 'Îsâ studied Ḥadîṣ under traditionists such as: قتيبة بن سعيد (d. A.H. 240 = A.D. 854); ابو مصعب (d. A.H. 242 = A.D. 856); علي بن حجر (d. A.H. 244 = A.D. 858); and محمد بن اسماعيل البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadîṣ from him.

Ḥuffâẓ, on the authority of some reliable sources, remarks that Turmud̲î had an exceptionally good memory, and was admitted on all hands to have been the Imâm of Ḥadîṣ in his time. He adds that Turmud̲î shed so many tears in the fear of God that he at last lost his eyesight. Abû 'Îsa died in Turmud̲, A.H. 279 = A.D. 829.

For his life see: Ansâb-u-Sam'ânî, fol. 70b; Ibn K̲hallikân, vol. i., p. 484; Ḥuffâẓ, vol. ii., p. 207; Mir'ât al Janân, fol. 172b; Nukat al 'Umyân, fol. 88b; Ḥâj. K̲hal., vol. ii., p. 548.

Beginning :—

كتاب الطهارة

باب ما جاء لاتقبل صلوة بغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Köper, 194; A. S., 445–6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentors of the present work see: Ḥâj. K̲hal., vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary Nask̲h̲.

Not dated, apparently 13th century A.H.

No. 211.

foll. 269; lines 22; size 10 × 6; 9 × 5.

A portion of Jami' Turmudi, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnād, thus:—

اخبرنا الشيخ الامام العالم الفقيه الورع رضي الدين شرف الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي الله تعالى عنه قراءة عليه و انا اسمع في شهور رمضان من سنة احدى و سبعين و خمسمائة قال انبأنا الشيخ الامام الحافظ الصالح الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروخي رضي الله تعالى عنه قراءة عليه و انا اسمع في شهور سنة خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد ابو عامر محمود بن القاسم بن محمد بن محمد الازدي رحمه قراءة عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و اخبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم الترياقي و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل بن ابي الحامد العورجي رحمهما الله تعالى قراءة عليهما و انا اسمع في ربيع الاخر من سنة احدى و ثمانين و اربعماية قالوا انبأنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح الجراحي المروزي المرزباني قراءة عليه — قال حدثنا ابو عباس محمد بن فضل المحبوبي المروزي الشيخ الثقة — قال حدثنا ابو عيسى محمد بن عيسى بن سورة الحافظ رحمة الله تعالي — ابواب الطهارة — باب ما جاء لاتقبل صلوة بغير طهور — قال حدثنا قتيبة الخ

and ending with the chapter—

النهي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1282 = A.D. 1865, pp. 1–226, vol. i. The text has been collated with several copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا ويرضى — وصلي الله وملائكته — علي خير خلقه محمد النبي الامي الولي المصطفى سيد المرسلين — و خاتم النبيين و علي آله و اهل بيته و صحابته — اجمعين — صلوة دائمة الى يوم الدين . . . و كتب علي بن احمد بن هبة الله المعروف بابن الكزاية الخطيب (*sic*) العمرية و هو يستغفر الله — من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه لنفسه نفعه الله به و غفر لمن نظر فيه و دعا له بالعتق من النيران و لجميع المسلمين و ذلك مع وفق الفراغ منه في يوم الاثنين مستهل شهر ربيع الاخر من سنة و سبعين و خمسمائة

Written in bold and good Naskh.
Dated A.H. 572.
Scribe علي بن احمد بن هبة الله المعروف بابن الكزاية

No. 212.

foll. 229; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; 10×7.

A portion of the Jami' Turmudi, designated here:—

الجزء الثاني

Beginning with the following Isnâd:—

اخبرنا الشيخ ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الهروي الكروخي قراة عليه و انا اسمع فاقربه قال اخبرنا ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز الترياقي و القاضي ابو عامر محمود بن القاسم الازدي قال اخبرنا ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس محمد بن احمد المحبوبي قال اخبرنا ابو عيسى محمد بن عيسى الترمذي —

and ending with the Ḥadîṣ of the chapter:—

ما جاء على الجالس في الطريق

Corresponding with the printed edition, vol. i., pp. 57–226, and vol. ii., pp. 1–109. The MS. bears at the end a Sanad dated A.H. 707, granted by Yûsuf bin 'Abdal Hâdî to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

No. 213.

foll. 283; lines 17; size 12½ × 8; 9½ × 5¼.

Another copy of Jâmi' Turmudi, beginning with the chapter of—

اطعمة

and ending with the last Ḥadîṣ of Turmudi; corresponding with vol. ii. of the printed edition.

Written in ordinary Nasta'lîq.

Not dated, apparently 13th century A.H.

No. 214.

foll. 324; lines 15; size 9 × $6\frac{1}{2}$; $6\frac{1}{2}$ × 4.

Another fragment of Jami', designated here :—

الجزء الثاني

Beginning with the Ḥadis̱ :—

حدثنا الانصاري — نا — معن نا — مالك عن اسحق بن عبد الله بن ابي طلحة عن ابي هريرة عن ابي واقد الليثي — ان رسول الله صلي الله عليه و سلم بينما هو جالس في المسجد و الناس معه اذ اقبل ثلاثة نفر

and ending with the last Ḥadis̱ of Jami' Turmuḏi; corresponding with the printed edition, vol. ii., pp. 109–264.

Written in good Nas̱kh.

Dated A.H. 1292.

Scribe علي بن احمد بن مصطفى غنيم السكندري الحنفي

No. 215.

foll. 211; lines 20; size $12\frac{1}{4}$ × 8; 9 × 6.

المجتبى

AL MUJTABA.

The 5th canonical collection of traditions also called As Sunan aṣ Ṣagîrâh or aṣ Ṣugrâ, abridged from the author's larger work called As Sunan Kabîrah or al Kubrâ, in two volumes.

Beginning with Isnâd thus :—

VOL. I.

حدثنا الشيخ الامام الفقيه العالم المحدث مفتي الحرمين ابو عبد الله محمد بن اسماعيل بن ابي الصيف اليمني قال حدثنا

الشيخ الفاضل المحدث ابو الحسن علي بن المفضل المقدسي قال حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلفي الاصفهاني قال انا الشيخ الحافظ ابو محمد عبد الرحمن بن حمد الدولي بالدون و حدثني ايضا الشيخ الامام السند الزاهد شيخ الشيوخ ابو محمد عبد الرحمن بن حمد الدولي رضي الله تعالى عنه — اخبركم القاضي ابو نصر احمد بن الحسين بن الكبار الدينوري فاقربه قال اخبرنا ابو بكر احمد بن محمد بن اسحق الدينوري البستي الحافظ قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن بحر النسائي بمصر قال الحافظ ابو الطاهر السلفي المذكور و اجازه لي الحافظان المبارك بن عبد الجبار ببغداد و مرشد بن يحيى المديني بكماله كما اجازه لهما علي بن منير الخلال عن محمد بن عبد الله بن زكريا بن حيويه النيسابوري و هذه الروايات اتم الروايات عن المؤلف الامام ابي عبد الرحمن احمد بن شعيب النسائي رحمه الله — قال اخبرنا قتيبة بن سعيد قال حدثنا سفين عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه قال اذا استيقظ احدكم من النوم فلا يغمس يده في وضوئه حتى يغسلها ثلاثا فان احدكم لا يدري اين باتت يده الخ

The usual beginning—

باب تاويل قول الله عز و جل اذا قمتم الي الصلوة الخ

is given here on the margin.

Author: Abû 'Abdarraḥmân Aḥmad bin Shu'aib bin 'Alî bin Sinân bin Baḥr al Khurâsânî, ابو عبد الرحمن احمد بن شعيب بن علي بن سنان بن بحر الخراساني, was born in Nasâ' in Khurâsân A.H. 215 = A.D. 830, where he studied Hadîş under قتيبة بن سعيد (*d.* A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irâq, Egypt, and Syria, and studied under the following traditionists:—

اسحق بن راهويه (*d.* A.H. 233 = A.D. 848),

هشام بن عمار (*d.* A.H. 245 = A.D. 860),

ابو كريب محمد بن العلاء (*d.* A.H. 248 = A.D. 863),

محمد بن نصر المروزي (*d.* A.H. 244 = A.D. 859),

and finally settled in Egypt. According to Ikmâl, fol 229ᵃ, Ḥusn al Muḥâḍarah, fol. 170, and Ḥâj. Khal., vol. i., p. 479, the author made the present abridgment at the request of a certain Amir of Egypt. It is stated in Ḥuffâẓ, vol. ii., p. 268, that the Khâṣa'iṣ 'Alî of Nasa'î, in which he restricted himself wholly to the praise of 'Alî the 4th Khalîf, led the public to accuse him of professing the Shi'î doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Alî. As this abridgment contains a selection of Ṣaḥîḥ Ḥadîṣ only, it is regarded as one of the canonical collections of traditions. Nasa'î died in A.H. 303 = A.D. 915.

Besides the works mentioned in Brock., vol. i., p. 162, the following are enumerated in Ḥuffâẓ, vol. ii., p. 268, Ḥusn al Muḥâḍrah, fol. 170ᵃ, and Ikmâl, fol. 229ᵃ :—

(1) فضائل صحابة (2) مناسك (3) مسند مالك

(4) مسند علي

For the author's life see: Yâqût, vol. iv., p. 777; Ḥuffâẓ, *loc. cit.*; Ansâb-u-Sam'ânî, fol. 357; Ibn Khallikân, vol. i., p. 20; Mir'ât al Janân, fol. 185ᵃ; Ḥâj. Khal., vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميمون البداية جمادي الاولى سنة ١٢٣٩

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumâd I. A.H. 1239.

The present volume ends with كتاب الزكوٰة.

No. 216.

foll. 227; lines 20; size $12\frac{1}{4} \times 8$; 9×6.

Vol. II.

Continuation of the above, ending as usual with the last Ḥadîṣ of Al Mujtabâ.

Both the volumes are written in good Naskh, foll. 102–227 are supplied in a later hand.

Colophon runs thus:—

اخر كتاب الاشربة و هو اخر كتاب المجتبي

No. 217.

foll. 303; lines 25; size 11½ × 7½; 10 × 5.

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امنوا اذا قمتم الي الصلوة الخ

Written in ordinary Nasta'liq.
Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size 8 × 8½; 8 × 5.

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1–36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي الله عليه و سلم اذا اعجله السير في السفر يؤخر صلوة المغرب حتي يجمع بينهما و بين العشا

Corresponds with foll. 33–72ᵃ of the preceding copy, and ends thus:—

تم الجزء و يتلوه انشاء الله تعالي في الذي يليه باب السلم

Part viii., foll. 37–56b, begins with the chapter—

السلام

and ends with the chapter—

قدر القرأة في صلوٰة الكسوف

Corresponds with foll. 72a–90b of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه و سلم تاليف ابي عبد الرحمن احمد بن شعيب بن بحر النسائي رواية ابي بكر احمد بن محمد بن اسحاق البستي عنه رواية القاضي ابي نصر احمد بن الحسين بن الكبار رواية الشيخ ابي محمد عبد الرحمن بن حمد الدوني سماعاً للشيخ ابي الحسن سعد الخير بن محمد بن سهل الانصاري

Part x. (part), foll. 57a–57b, begins with the chapter—

الامر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101a.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

ابو الفضل محمد بن ناصر بن محمد بن علي البغدادي
(*d.* A.H. 550 = A.D. 1153)

ابو البركات عبد الرحمن بن محمد
(*d.* A.H. 577 = A.D. 1180)

ابو النجيب عبد القاهر بن عبد الله بن محمد بن عمويه السهر وردي
(*d.* A.H. 563 = A.D. 1166)

ابو الفرج عبد الرحمن بن علي بن محمد الجوزي
(*d.* A.H. 597 = A.D. 1200)

and others who had studied the present work under—

ابو الحسن سعد الخير بن محمد بن سهل الانصاري
(*d.*, according to Mir'ât al Janân, fol. 313b, A.H. 541 = A.D. 1144).

Some of the notes mention the fact that the four daughters of سعد الخير الانصاري, viz. فاطمه - زينب - ليلى - رابعة, had studied the present work under their father.

Written in good Naskh.

No. 219.

foll. 67; lines 33; size 11½ × 8; 9 × 6.

زهر الربى على المجتبى

ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's Mujtabâ, by 'Abdarrahmân as Suyûtî (for his life, see above, pp. 3, 4), on the model of his commentary on Bukhârî (see no. 168).

Beginning:—

الحمد لله لا نحصي ثناء عليه و الصلوة و السلام على محمد الذي اشرقت انواره

He says in the preface that the want of a commentary on Nasa'i's Mujtabâ induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The Mujtabâ has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûtî wrote the present commentary in A.H. 904:—

قال المؤلف رحمه الله تعالى فرغت من تاليفه يوم الجمعة عاشر ربيع الاول سنة اربع و تسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

تم زهر الربى على المجتبى سنن الامام النسائي رحمه الله بعد صلوة الظهر بساعة من نهار السبت لخمس مضت من شهر

شوال من شهور سنه ١١١٥ علي يد الفقير محمد بن جابر في المدينة المنورة

Scribe محمد بن جابر

No. 220.

foll. 350; lines 19; size 11½ × 6; 8 × 4.

سنن ابن ماجه

SUNANU IBNI MÂJA.

The 6th canonical collection of traditions.

Author: Abû ʻAbdallah Muḥammad bin Yazîd al Qazwînî, ابو عبد الله محمد بن يزيد القزويني, commonly called Ibn Mâja (born A.H. 209 = A.D. 824). He studied Ḥadîs under the traditionists ابو طاهر بن سرح (*d.* A.H. 254 = A.D. 868), ابو بكر بن ابي شيبة (*d.* A.H. 235 = A.D. 850), and هشام بن عمار (*d.* A.H. 245 = A.D. 859), and several authors of repute have taken him as their authority for Ḥadîs.

He died in A.H. 273 = A.D. 886.

See for his life: Yâqût, vol. iv., p. 90; Ibn Khallikân, vol. i., p. 484; Ḥuffâẓ, vol. ii., p. 209; Mir'ât al Janân, fol. 171ᵇ; Ḥâj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي . . . باب اتباع سنة رسول الله صلي الله عليه و سلم حدثنا ابو بكر بن ابي شيبة حدثنا شريك عن الاعمش عن ابي صالح عن ابي هريرة قال قال رسول الله صلي الله عليه و سلم ما امرتكم به فخذوه و ما نهيتكم عنه فانتهوا

This work is divided into thirty-two Bâbs, subdivided into 1,500 chapters, and contains 4,000 Ḥadîs.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Mâja. Dahabî and Yâfi'î mention Ibn Mâja as a historian

and one well versed in Tafsîr, and Ibn Khallikân says that Ibn Mâja wrote a commentary on the Qur'ân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492–3; Ragib, 259–60; A. S., 542–44; Kōper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

اخر كتاب سنن ابن ماجة — الحمد لله رب العالمين و صلي الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ بست و دويم شهر ذي الحجة ١٢٦٢ سنة

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سيد بهادر علي

No. 221.

foll. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سنن ابن ماجة

SHARHU SUNANI IBNI MÂJA.

The 2nd part or Juz of the commentary on Ibn Mâja (جزء ثاني من شرح ابن ماجه), containing the commentary on the chapter—

تحت كل شعر جنابة

and ending with the commentary on the chapter—

النهي عن انشاء السوال في المسجد

Commentator: Abû 'Abdallah Muglaṭâ'î bin Qilij bin 'Abdallah 'Alâ-addîn al Bakjarî al Ḥikrî al Ḥanafî, ابو عبد الله مغلطائي بن قليج بن عبد الله علاء الدين البكجري الحكري الحنفي, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Ḥadîṣ in Madrasah Ẓâhiriyah in Cairo. Ḥusn al

Muhâdarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See Ad Durar al Kâminah, fol. 540[a]; Husn al Muhâdarah, fol. 174[b]; Hâj. Khal., vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning:—

باب تحت كل شعر جنابة حدثنا مضر بن علي الجهضمي ثنا الحرث بن وجيه ثنا مالك بن دينار عن محمد بن سيرين عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تحت كل شعر جنابة فاغسلوا الشعر وانقوا البشر قلت هذا حديث لما رواه ابو داؤد اتبعه الحرث حديثه منكر وهو ضعيف كذا في كتاب اللؤلوي الخ

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in Tâj at Tabaqât, vol. viii., part i., fol. 381:—

(1) شرح صحيح البخاري
(2) ذيل على المؤتلف والمختلف
(3) ذيل على التهذيب
(4) جمع اوهام التهذيب
(5) شرح ابي داؤد

The following colophon gives the date of composition A.H. 739:—

اخر الجزء الثاني من (*sic*) ويتلوه الجزء الثالث باب الصلوة في اعطان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلثين وسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the Zâhiriyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الحمد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية وذلك في مستهل صفر احدى واربعين وسبعمائة مغلطائي

There are marginal notes throughout the copy.

Written in good Naskh.

Dated A.H. 739.

No. 222.

foll. 49; lines 33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

مصباح الزجاجة على سنن ابن ماجه

MISBÂḤ AZ ZUJÂJAH 'ALÂ SUNANI IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarraḥmân bin Abî Bakr as Suyûṭî, عبد الرحمن بن ابي بكر السيوطي (see above, no. 219).

Beginning:—

الحمد ذي الجلال والاكرام والصلوٰة والسلام علی رسوله محمد سيد الانام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see Tawshih, fol. 1ᵃ) to write a commentary on each of the six canonical collections:—

وقد عزمت علی ان اضع علی كل من الكتب الستة كتابا علی هذا النمط

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والحمد لله علی كل حال ووافق الفراغ من رقم هذه النسخة المباركة ضحوة نهار الاثنين ٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية علی صاحبها افضل الصلوٰة وازكي السلام بالمدينة المنورة على يد افقر العباد واحوجهم الی ربه اللطيف القادر محمد بن جابر غفر الله له ولوالديه ولمشائخه ولاحبابه ولاخوانه في الله والحمد لله رب العالمين

The present commentary and the انجاح الحاجة by 'Abd al Ġanî were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492–3; Ragib, 259–60; Brook., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

No. 223.

foll. 415; lines 30; size 13½ × 10; 9 × 6.

جامع الاصول الى احاديث الرسول

JÂMI‘ AL UṢÛL ILÂ AḤÂDÎṢ AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Muwaṭṭa’, Turmudî, Abû Dâ’ûd and Nasa’î, in two volumes.

By Majdaddîn Abû as Sa‘âdât al Mubârak bin Abî al Karam Muḥammad bin Muḥammad bin ‘Abdalkarîm bin ‘Abdalwâhid ash Shaibânî Ibn al Aṣîr al Jazari, مجدالدين ابو السعادات المبارك بن ابى الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيبانى ابن الاثير الجزرى.

VOL. I.

Beginning:—

الحمد لله الذي اوضح لمعالم الاسلام سبيلا وجعل السنة للاحكام دليلا

The author was born, A.H. 544 = A.D. 1149, in Jazîratu Ibn ‘Umar, where he was brought up and educated. He travelled to Mauṣal (where he settled permanently) and Bagdâd, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18–19a, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Mauṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام ابو عبد الله محمد بن محمد بن سرايا بن علي بن نصر بن احمد بن علي

II. **Muslim, in Mauṣal**, A.H. 585 = A.D. 1189, under—

ابو یاسر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي

from whom he received a sanad for narrating the Ḥadîṣ of Muslim—and

ضياء الدين شيخ الاسلام ابو احمد عبد الوهاب بن علي بن علي الامين

III. Muwaṭṭâ', in Mauṣal, A.H. 588 = A.D. 1192, under—

ابو بكر يحيى بن سعيد بن تمام القرطبي الازدي

IV. Tarmudî, in Bagdâd, A.H. 586 = A.D. 1190, under the aforesaid—

ابو احمد عبد الوهاب

V. Abû Dâ'ûd, in Bagdâd, under the same.

VI. Nasa'î, in Bagdâd, A.H. 586 = A.D. 1190, under—

ابو القاسم بن يعيش بن صدقة

His two younger brothers, 'Izzaddîn Abû 'l Ḥasan (*d.* A.H. 630 = A.D. 1232) and Ḍiyâ'addîn (*d.* A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, Al Kâmil. Abû 'l Barakât al Mustaufî remarks that Majdaddîn was a famous scholar of his age (see Ibn Khallikân, vol. i., p. 441). He at first entered the service of Mujâhidaddîn Qâ'imâz (قايماز) bin 'Abdallah (*d.* A.H. 595 = A.D. 1199), the Governor of Mauṣal, for writing letters to kings and nobles; and subsequently, of 'Izzaddîn Mus'ûd I. (A.H. 576–589 = A.D. 1180–1193), the fifth king of the Atâbaks of Mauṣal. After the death of 'Izzaddîn Mus'ûd I., he continued to enjoy the same favour from the king's son, Arslân Shâh I. (A.H. 589–607 = A.D. 1193–1210). An attack of paralysis compelled him to retire from the royal service. Ibn Khallikân says that Majdaddîn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddîn built a rest-house in a village of Mauṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn Khallikân, vol. i., p. 441; Mir'ât al Janân, fol. 377[a]; Subkî, vol. vi., fol. 274; Isnâwî, fol. 48[a]; Ibn Shahba, fol. 67[a]; Ḥâj. Khal., vol. i., p. 244; Brock., vol. i., p. 357.

The confusing arrangement and omissions of Ḥadîṣ in the Tajrîd (a similar collection of Ḥadîṣ by Ibn Ruzain, *d.* A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadîṡ in a more systematic order, and gave explanations of all difficult Ḥadîṡ. He mentions the Jam' bain aṣ Ṣaḥîḥain (see No. 204 in this volume) as his source for Bukhârî and Muslim, and for the remaining four he relied on his own copies of the works.

The following abbreviations have been observed in the present work: خ for Bukhârî, م for Muslim, ط for Muwatta', د for Abû Dâ'ûd, س for Nasa'î. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnâd; II. contains Ḥadîṡ arranged in alphabetical order, subdivided into 129 Books, 131 Bâbs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب اللواحق, dealing with Ḥadîṡ omitted from Rukn II.; III. contains explanations of difficult Ḥadîṡ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanns and six Qisms.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

foll. 392; lines 30; size 13½ × 10; 9 × 6.

VOL. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:—

، حرف العين ويشتمل على ستة كتب ـ كتاب العلم ـ كتاب العفو ـ

كتاب العتق ـ كتاب العدة ـ كتاب العارية ـ كتاب العمرى ـ الكتاب

فى العلم وفيه ستة فصول الفصل الاول فى الحث عليه

For other copies of the work see: Berlin, Nos. 1311–16; Br. Mus. Suppl., No. 145; Jeni, 181–93; Cairo, i., 294; Rampore Library, Nos. 66–70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرتضى بن المجتبى الحسينى

No. 225.

foll. 351; lines 25; size $9\frac{1}{8} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

الفصول شرح جامع الاصول

AL FUSÛL SHARHU JÂMI' AL UṢÛL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Alî bin Ḥusâmaddîn al Muttaqî, علي بن حسام الدين المتقي (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384).

هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي وبخط مؤلفه

The biographers of 'Alî bin Ḥusâmaddîn do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawâmi' al Kilam, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Alî bin Ḥusâmaddîn.

Beginning:—

الحمد لله الذي امرنا بالاقتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jâmi' al Uṣûl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من ايذاء الظالمين ونصرنا على المنافقين واعاذنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 226.

foll. 187; lines 27; size 11 × 9; 8½ × 6.

تجريد الاصول من احاديث الرسول

TAJRÎD AL UṢÛL MIN AḤÂDÎṢ AR RASÛL.

An abridgment of the Jâmi' al Uṣûl, excluding the Isnâd and repeated Ḥadîṣ, in two volumes.

Vol. I.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوٰة والسلام على سيد المرسلين

By Hibatallah bin Qâḍî al Quḍât Najmaddîn bin 'Abdarrahîm bin Qâḍî al Quḍât Shamsaddîn Ibrâhîm bin al Bârizî al Ḥamawi, هبة الله بن قاضي القضاة نجم الدين بن عبد الرحيم بن قاضي القضاة شمس الدين ابراهيم بن البارزي الحموي, who was born in Ḥamât, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as Shaikh 'Izzaddîn Abû 'l 'Abbâs Aḥmad bin Ibrâhîm al Wâsiṭî al Fâruṣî (*d.* A.H. 694 = A.D. 1294), and Jamâladdîn Muḥammad bin 'Abdallah bin Mâlik (*d.* A.H. 672 = A.D. 1273). He received a sanad from Shaikh 'Izzadîn bin 'Abdassalâm (*d.* A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muhammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qâḍî of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qâḍî, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in Ṭabaqât Ibn Shahba, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1338.

For his life and works see: Subkî, vol. vii., fol. 300; Ad Durar al Kâminah, vol. ii., fol. 637; Ibn Shahba, fol. 131b; Ḥâj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the Jâmi' al Uṣûl under زين الدين ابو العباس احمد بن ابي الكريم الواسطي, who studied under Majdaddín, the author of Jâmi' al Uṣûl. He further adds that as the work, Jâmi' al Uṣûl, was a lengthy one, it was not utilized by the public, hence the present abridgment. The Isnâds, repeated Ḥadîṣ, and commentaries on Ḥadîṣ, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by Ibn Shahba in his Ṭabaqât, fol. 131ᵇ:—

(1) روضات الجنان في تفسير القران

(2) المجعول

(3) شرح الشاطبية

(4) كتاب الوفا

(5) شرح البهجة

(6) كتاب المجرد من مسند امام الشافعي

(7) لمتيز العجز

(8) الدرة في صفه الحج والعمرة

(9) كتاب الزيد

(10) كتاب المبتكر في الجمع بين مسائل المحصول والمختصر

The present work is mentioned in Köpr., 257; Jeni, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of Ḥusain bin Abî Bekr bin Ibrâhîm an Nazilî, a scholar of the 10th century A.H.

برسم خزانة الفقيه الاوحد النبيه الاحهد الوجيه شرف الدنيا
والدين الحسين بن ابي بكر بن ابراهيم النزيلي

The aforesaid Ḥusain bin Abî Bekr records in the margin of the title-page the date of birth of his son, Abû Aḥmad Abu 'l Maḥâsin, in A.H. 911.

ولد الولد السعيد المبارك الرشيد الميمون الجمعة ان شاء الله
تعالى ابو احمد ابو المحاسن بن حسين بن ابي بكر بن داؤد النزيلي
شهر ربيع الاخر سنة احد عشر وتسعمائة انبته الله نبات الصالحين الخ

Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadîṣ.

Foll. 1ᵇ–2ᵇ contain a sanad for narrating the Ḥadîṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarraḥmân bin Abi Bekr aṣ Ṣiddîqî bin Ibrâhîm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najîb.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين على ما انعم وصلوته على سيدنا محمد المصطفى وعلى آله اهل الصدق والوفا واصحابه النجباء الاتقياء وبعد فقد اجزت الولد النجيب من امده الله بمواد توفيقه وابان له المنهج الواضح من طريقه وجعله خلفا صالحا من سلفه . . . روايه كتب التفسير والحديث والفقه واللغة والاصول والفرائض والحساب وكلما يجوز لي روايته . . . انتهت هذه الاجازة يوم الاثنين والتاسع والعشر من شهر ذي القعدة عام اثنا عشر وتسعمائة . . . كتب ذلك الفقير الحقير المعترف بالقصور والتقصير عبد الرحمن بن ابي بكر الصديق بن ابراهيم بن احمد بن زيد وكذلك قرا عليّ الولد المذكور جميع كتاب تجريد الاصول المختصر من جامع الاصول في احاديث الرسول للامام العلام شرف الدين عبد الرحيم الحموي الشهير بالبارزي وقد اجزت له روايته الخ

Foll. 2ᵇ–3ᵃ quote a different work on Ḥadîṣ.

Fol. 3ᵇ contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Ḥusain bin Ibrâhîm an Nazîlî, to his son.

Written in good Naskh.

Dated A.H. 901.

Scribe علي بن داؤد بن احمد الحميي الحيمي

No. 227.

foll. 111; lines 32; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 7$.

VOL. II.

Continuation of the same, beginning :—

ترجمة الابواب التي اولها ضادولم يرو في حرف الضاد . . . .
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يعقيل

No. 228.

foll. 330; lines 34; size 13×8; $10 \times 5\frac{1}{2}$.

تيسير الوصول الى جامع الاصول

TAISÎR AL WUṢÛL ILÂ JÂMI' AL UṢÛL.

Another abridgment of the Jâmi' al Uṣûl, arranged in alphabetical order.

By Abû 'Abdallah 'Abdarraḥmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajîhaddîn ash Shaibânî az Zabîdî bin Daiba', ابو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن علي بن يوسف وجيه الدين الشيباني الزبيدي بن ديبع, who was born in Zabîd, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarraḥmân was brought up by his maternal grandfather, Sharafaddîn Abû 'l Ma'rûf Ismâ'îl bin Muḥammad al Mubârizî, شرف الدين ابو المعروف اسماعيل بن محمد المبارزي (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Ṭaiyib bin Ismâ'il bin Muḥammad al Mubârizi, محمد طيب بن اسماعيل بن محمد المبارزي. In A.H. 883 he studied كتاب الزبد (a work on jurisprudence by Hibatallâh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'ari (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabîd four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabîd, where he visited Aḥmad bin Aḥmad bin 'Abdallaṭif az Zabîdî, احمد بن احمد بن عبد اللطيف الزبيدي (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadîṣ, and after completing his study under him he attended lectures on jurisprudence under Jamâladdîn Abû Aḥmad aṭ Ṭabarî. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarraḥmân as Sakhâwi, محمد بن عبد الرحمن السخاوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadîṣ under him. He then returned to Zabîd and composed كشف الكرمة and بغية المستفيد (a history of Zabid, which was highly appreciated by Shihâbaddîn al Malik az Ẓâfir 'Âmir bin Ṭâhir (A.H. 894–923 = A.D. 1488–1517), the fourth king of the Ṭâhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the Bugyat al Mustafîd, and entitled it Al 'Iqd al Bâhir fî Târîkh dawlati banî Ṭâhir, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭâhirid Dynasty. Soon after he was appointed a teacher of Ḥadîṣ, in Zabid, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: An Nûr as Sâfir, fol. 214; Ḥâj. Khal., vol. i., p. 275.

Beginning:—

الحمد لله الذي يسر الوصول الى جامع الاصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadîṣ of the Tajrîd al Uṣûl were granted to him by Aḥmad bin Aḥmad az Zabîdî and Muḥammad bin 'Abdarraḥmân as Sakhâwi. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Râgib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in An Nûr as Sâfir, fol. 223ᵃ :—

(1) كتاب غاية المطلوب

(2) كشف الكرمه

(3) مصباح المشكاة

(4) كتاب المعراج

(5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329ᵇ and 330ᵃ, says that the present copy was transcribed by Aḥmad bin Ṣalâḥ al Khawlânî for Bilâl Muḥsin bin Aḥmad Râjiḥ :—

الحمد لله الذي وفقني لا تمام هذ الكتاب الجليل النفيس بعد صلواة العصر من نهار الخميس لعله ثامن عشر شهور بيع الاول من شهور سنة اثنين وخمسون ومائة بعد الالف من الهجرة النبوية علي صاحبها افضل الصلوٰة والسلام وانا افقر عباد الله اليه واحوجهم لديه . . . احمد بن صلاح الخولاني . . . برسم مالكه الاخ المحب في الله الكريم المسامح بلال محسن بن احمد راجح الخ

Written in good Naskh.
Dated A.H. 1152.

No. 229.

foll. 253; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6.

تحفة الاشراف بمعرفة الاطراف

TUḤFAT AL ASHRÂF BI MAʻRIFAT AL AṬRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

(1) كتاب الشمائل by Turmudī.

(2) كتاب العلل by Turmudī.

(3) عمل اليوم والليلة by Nasa'ī.

(4) كتاب المراسيل by Abū Dā'ūd.

The traditions are arranged under the Musnad of those Ṣaḥābī (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣaḥābī are arranged in alphabetical order. The entire work is in four volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له اله الاولين والاخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم النبيين الخ

Author: Abū 'l Ḥajjāj Yūsuf bin 'Abdarraḥmān bin Yūsuf bin Jamāladdīn al Mizzī al Quḍā'ī al Kalbī ash Shāfi'ī, ابو الحجاج يوسف بن عبد الرحمن بن يوسف بن جمال الدين المزي القضاعي الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abī 'l Khair and others the six canonical collections and the following works:—

(1) كتاب الحليه

(2) مسند امام احمد بن حنبل

(3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Ḥuffāẓ, vol. iv., p. 290; Isnāwī, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Ṭabaqāt, by Ibn Shahba, fol. 149b.

In the preface he says that he relied on the collections of Ḥadīṣ by

Bukhârî and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Ḥadîs̤ of Bukhârî and Muslim), two independent works bearing the same name, by Ibrâhîm bin Muḥammad ad Dimishqî (*d.* A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wâsiṭî (*d.* A.H. 401 = A.D. 1010).

For the Ḥadîs̤ of the remaining four canonical collections, and for the four works on Ḥadîs̤ mentioned above, the author relied upon the work الاشراف علي معرفة الاطراف, by Abû 'l Qâsim bin 'Asâkir (*d.* A.H. 571 = A.D. 1175). Abû 'l Ḥajjâj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722:—

وكان الشروع فيه يوم عاشورا سنة ست وتسعين وستمائة وختم في الثالث من ربيع الاخر سنة اثنين وعشرين وسبعمائة

For other copies of the work see Berlin, nos. 1374–57, and Alger 499–500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

No. 230.

foll. 172; lines 32; size 12½ × 8½; 9 × 6.

Vol. II. and a portion of Vol. III. of the same.

Vol. II.

Beginning:—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القريشي الخ

Vol. II. ends on fol. 101ª, and on 102ᵇ Vol. III. begins thus:—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

No. 231.

foll. 224; lines 32; size 12½ × 8½; 9 × 6.

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

No. 232.

foll. 314; lines 32; size 12½ × 8½; 9 × 6.

Vol. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعيد بن مسيب المخزومي عن ابي هريره

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يحيى بن محسن بن حسين.

No. 233.

foll. 171; lines 27; size 10½ × 7; 7 × 5.

النكت الظراف على الاطراف

AN NUKAT AẒ ẒIRÂF 'ALÂ AL AṬRÂF.

A work believed to be unique, containing a collection of Ḥadîs not included by Mizzi in his work, Tuhfat al Ashrâf (see preceding Nos. 229–32), and corrections of the mistakes committed by him in the same.

By Aḥmad bin 'Alî bin Muḥammad bin 'Alî bin Ḥajar al 'Asqalânî, احمد بن علي بن محمد بن علي ابن حجر العسقلاني (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.

Beginning:—

الحمد لله الذي لا تتعقب احكامه ولا ينفد ولو كان البحر مدادا لكلماته كلامه الخ

Ibn Ḥajar in the preface says that the work تحفة الاشراف is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadîṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the Tuḥfah. Subsequently he found that the following authors:—

I. Mugalṭâ'î at Turkî (d. A.H. 762 = A.D. 1361);
II. Ḥâfiẓ Ibn Kaṣîr (d. A.H. 774 = A.D. 1373);
III. Ḥâfiẓ 'Abdarraḥîm 'Irâqî (d. A.H. 806 = A.D. 1404);
IV. Waliaddîn bin 'Abdarraḥîm al 'Irâqî,

had also pointed out the omissions and mistakes of Mizzî, which they noted down on the margins of their copies of the Tuḥfah, and on which they had composed small treatises. After that, Ibn Ḥajar discovered that Mizzî himself had collected some of the omitted Ḥadîṣ in his small treatise لواحق الاطراف. It is said in the preface that Ibn Ḥajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of An Nukat, says that Ibn Ḥajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of تحفة الاشراف and other notes made by him in A.H. 805.

النكت الظراف على الاطراف جمع الفقير احمد بن علي بن حجر الشافعي نقلت من حواشي نسختي من كتاب الاطراف للمزي في اواخر سنة تسع وثلاثين وثمانمائة وكنت كتبت منه شيأ يسيرا في سنة خمس وثمانمائة ثم الحقت فيه اشهاد والله المستعان هكذا وجدت ذلك بخط جامعه تغمده الله تعالى برحمته باول نسخته المنقول هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Ṣafiaddin bin 'Alâ' aṣ Ṣâfawî, ملكه اضعف عباد الله القوي صفي الدين بن علاء الصفوي صفي الله قلبه لصفاء صبغته عام ٩٩٩.

(ii) Written by Yaḥyâ bin 'Îsâ, الحمد لله رب العالمين ملكه من فضل ربه الفقير الي الله يحيى بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل المصنف الذي هو بخطه ولله الحمد والمنة.

Ibn Ḥajar in the following colophon gives the date of his notes on the margin of the Tuḥfah as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

اخر ما جمعته من حواشي الاطراف ولله الحمد واسأله العفو علقت سنة اثنين وثمانمائة وفرغت من نقلها يوم الاحدى عاشر ذيقعدة عام تسع وثلاثين وثمانمائة

The colophon is certified to be Ibn Ḥajar's colophon by the scribe thus:—

هذا لفظه بحروفه ومن خطه تغمده الله برحمته اكملت ذلك يوم الخميس سابع المحرم سنة سبع وخمسين وثمانمائة بالمسجد الحرام كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of Al Mu'jam and a pupil of Ibn Ḥajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribî character.

Dated A.H. 857.

Foll. 2–21ᵇ and foll. 57–69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

No. 234.

foll. 439; lines 20; size 11 × 7¼; 7½ × 5.

مجمع الزوائد ومنبع الفوائد

MAJMA‘ AZ ZAWÂ'ID WA MANBA‘ AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Ḥadîṣ of the six canonical collections.

By Nûraddin bin Abû 'l Ḥasan bin ‘Alî bin Abî Bakr bin Sulaimân bin Ḥajar al Haiṣami, نورالدين بن ابو الحسن بن علي بن ابي بكر بن سليمان بن حجر الهيثمي, an eminent scholar, Ṣûfî and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Ḥusn al Muḥâḍarah, fol. 176; Tâj aṭ Ṭabaqât, vol. ix., fol. 90ᵃ; Brock., vol. ii., p. 76. Ḥâj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

I. Musnad of Imâm Aḥmad bin Ḥanbal, *d.* A.H. 241 = A.D. 855.

II. Musnad by Abî Bakr al Bazzâz, *d.* A.H. 292 = A.D. 905.

III. Musnad of Abû Ya‘la al Mauṣalî, *d.* A.H. 446 = A.D. 1064.

IV. Three Ma‘âjim, Al Mu‘jam aṣ Ṣagîr, Al Mu‘jam al Awsaṭ, and Al Mu‘jam al Kabîr, by Sulaimân bin Aḥmad aṭ Ṭabarâni, *d.* A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يحدثنا فقال مالكم لا تكلمون ولا تذكرون الله قولوا الله احمد والحمد لله وسبحان الله و بحمده الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بحمد الله تعالى ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed.

Written in good Naskh.

Dated A.H. 1021.

Scribe محمد بن الحاج ناصر بن محمد

AL MASÂNÎD.

No. 235.

foll. 45; lines 22; size 10½ × 6; 7 × 5½.

مسند ابي حنيفه

MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadîṣ, i.e. Ḥadîṣ related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanifa Nu'mân bin Ṣâbit al Kûfi, امام ابو حنيفه نعمان بن ثابت الكوفي, the founder of the Ḥanafi school, and the first of the four founders of the four sects of Sunnis. The date of birth of this Imâm is much confused by his biographers. The author of Al Jawâhir al Muḍiyyah mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, والصحيح انه ولد ثمانين وقيل احدي وستين وقيل ثلاث وستين. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Ḥammâd (*d.* A.H. 196 = A.D. 812) and his grandson Ismâ'îl (*d.* A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, قال سمعت الواقدي يقول سمعت حماد بن ابي حنيفه يقول ولد ابي سنة ثمانين See No. 238, Jam'u Masânîdi, Abî Ḥanifa, fol. 9ª, وقال اسمعيل بن حماد بن ابي حنيفه . . . ولد جدي سنة ثمانين. See Ibn Khallikân, vol. ii., p. 163. Beside these statements we have Abû Ḥanifa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45ª.

ابو حنيفه قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة

After devoting a short time to preliminary education, he engaged in trade, when Imâm Shu'bi al Kûfî (*d.* A.H. 109 = A.D. 728, see Ansâbu Sam'âni, p. 334) advised him to continue his studies. By his advice Abû Ḥanifa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under Shaikh Ḥammâd bin Sulaimân (*d.* A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning and commanded the highest respect for his knowledge. In A.H. 120 Abû Ḥanifa was appointed a lecturer at Kûfa in Ḥammâd's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Ḥanafî school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Ḥanîfa's powers of reasoning and argument, remarks that if Abû Ḥanifa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت ابا حنيفه قال نعم لو كلمته في هذه السارية ان يجعله ذهبا لقام بحجته

See Ibn Khallikân, vol. i., p. 164.

Abû Ḥanifa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'î, the founder of the Shâfi'î school (*d.* A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Ḥanifa.

من اراد ان يتبحر في الفقه فهو عيال على ابي حنيفه وكان ابو حنيفه ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Hanifa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâḍiship, he more than once refused to accept the post of Qâḍî of Kûfa. In the reign of Marwân II. (A.H. 127–132 = A.D. 744–750) he had to suffer punishment when he declined the post of Qâḍî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Manṣûr, the second Abbaside Caliph (A.D. 136–158 = A.D. 754–775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Bağdâd, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Ḥanîfa, which took place in Bagdâd in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Ḥammâd, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikân, vol. ii., p. 163; Ḥuffâz, vol. i., p. 151; Mir'ât al Janân, fol. 78; Al Jawâhir al Muḍiyah, fol. 13; Khairât al Ḥisân, 'Uqûd al Jummân, Ṭabaqât al Aḥnâf by Mullâ 'Alî Qârî, fol. 63; Ṭabaqât Sâdât al Aḥnâf, fol. 4; Taqrîb al Tahḏîb, p. 262; Arbuthnot's History, p. 87; Brock., vol. i., p. 169; Hâj. Khal., vol. ii., p. 230; Tâj aṭ Ṭabaqât, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي شرع لنا دينا قويما وهدانا اليه صراطا مستقيمًا الخ

The Musnad of Imâm Abû Ḥanîfa, like the Muwaṭṭâ of Imâm Mâlik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mûsâ bin Zakarya bin Ibrâhîm bin Muḥammad bin Sa'îd al Ḥaṣkafî (*d.* A.H. 650 = A.D. 1252), and is narrated with his Isnâd to Abû Ḥanîfa.

اما بعد فهذه مسند الامام ابي حنيفه رضي الله تعالى عنه برواية
الحصكفي ذكر اسناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullâ 'Alî Qârî in his Ṭabaqât, fol. 14a–15b:—

(1) الفقه الاكبر
(2) كتاب الوصايا
(3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullâ 'Alî Qârî in the same Ṭabaqât mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

لعلي اذا ظفرت بالعالم والمتعلم اشرحه بعون الله

After carefully searching the list of 'Alî Qârî's compositions, we do not find any commentary on the work, hence it appears that 'Alî Qârî did not succeed in getting a copy of the same.

Beside those mentioned above, the following works—

(1) كتاب الاوسط

(2) كتاب المقصود

are mentioned by the authors of Ḥadâiq al Ḥanafiya as being Abû Ḥanîfa's compositions, but the existence of these two works is also not traced. In the present Musnad, towards the end, we find that a few Ḥadîṣ have been directly transmitted by Abû Ḥanîfa from the Ṣaḥâbî Anas bin Mâlik (*d.* A.H. 92 = A.D. 687); but the truth is that he had not received any Ḥadîṣ from him (see Ḥuffâẓ, vol. i., p. 151). Mullâ 'Alî Qârî, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present Musnad is not mentioned in any catalogue, but it was printed in the Aṣṣaḥ al Maṭâbi' of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good Nas<u>kh</u>.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن مخدوم ميان

No. 236.

foll. 96; lines 10; size 9 × 6¼; 6½ × 3.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Ba<u>sh</u>îraddîn Aḥmad, who says that he studied a few Ḥadîṣ of the present Musnad under Maulawî Muḥammad Isḥâq ad Dehlawî, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating Ḥadîṣ from his grandfather <u>Sh</u>âh 'Abdal 'Azîz (*d.* A.H. 1228 = 1813). Maulawî Muḥammad Isḥâq died in Mecca in A.H. 1262 = A.D. 1846 (see Ḥadâiq al Ḥanafiyah, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على
رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

عفا الله عنه بالحسنات قد سمعت بعض الحديث من هذ المسند بن مولانا محمد اسحق الدهلوي المشهور في الآفاق بالمحدث وقرأت عليه بعضها باسناد جده المشهور بمولانا عبد العزيز غفر الله روحه واجازني بعضها باسناد الصحيحة الى الحصكفي (الحصكفي) وقال هو حدثنا باسناده الصحيحة الى الامام النعمان بن ثابت ابي حنيفه الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذ الكتاب والله اعلم بالصواب

The marginal notes are not frequent.
Written in Nasta'liq.
Dated A.H. 1263.

Scribe غلام صمداني

No. 237.

foll. 96; lines 10; size 9 × 6½; 6½ × 3.

شرح مسند ابي حنيفه

SHARHU MUSNADI ABÎ ḤANÎFA.

A commentary on the above Musnad.

By Mullâ 'Alî bin Sulṭân Muḥammad al Qârî al Hirawî, ملا علي بن سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Alî Qârî travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaikh 'Abdallah as Sindhî al Makkî (d. A.H. 996 = A.D. 1589), Shihâbaddîn Ibn Ḥajar al Haiṣamî (d. A.H. 973 = A.D. 1566), Shaikh Quṭbaddîn Muḥammad bin Muḥammad al Ḥanafî al Makkî (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Alî Qârî's compositions are less in number than those of Suyûṭî, they are highly regarded and more valued than Suyûṭî's, as 'Alî Qârî based his work on critical investigation as well

as on quotation from others, while Suyûṭî (see No. 123) based his work generally on quotation.

'Alî Qârî died in A.H. 1014 = A.D. 1605. For his life and work see: Khulâṣat al Aṣar, vol. iii., p. 185; 'Iqd al Jawâhir, fol. 66; Tâj aṭ Ṭabaqât, vol. xi., fol. 59; Itḥâf an Nubalâ, p. 325; Ḥadâiq al Ḥanafiyah, p. 399; Brock., vol. ii., p. 394.

Beginning:—

الحمد لله الذي هدانا الى الملة الحنفيه ـ اما بعد فيقول خادم الكتاب القديم والحديث القويم علي بن سلطان محمد القاري ان هذا فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم الخ

On fol. 2b, 'Alî Qârî says that Shaikh 'Abdallah as Sindhî (*d.* A.H. 996 = A.D. 1589) reads the name of the narrator of the Musnad as Khaskafî, but 'Alî Qârî, referring to Al Jawâhir al Muḍiyah, corrects it as Ḥaṣkafî:

الخصكفي بفتح الخاء المعجمة وسكون الصاد المهمله ففاء مفتوحة فكاف فياء نسبة كذا رأيته مضبوطاً بخط شيخنا مولانا عبد الله السندهي رحمه الله تعالى لكن في الجواهر المضيه في طبقات الحنفيه للشيخ عبد القادر القريشي الحصكفي بفتح الحاء المهملة وسكون الصاد المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة من دياربكر

The title of the commentary is not mentioned anywhere in the present work, but 'Alî Qârî incidentally mentions its title as Musnad al Anâm in the preface of his work Ṭabaqât al Aḥnâf (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواثق بكرم ربه الباري علي بن سلطان محمد القاري لما وفقني الله سبحانه بلطفه الخفي وتوفيقه الوفي على كتابة مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتبه مولفه علي بن سلطان محمد القاري عامله ربه الباري بلطفه الخفي وكرمه الوفي بمكة المشرفه المكرمة وقبلة الكعبة المعظمه يوم الجمعة المباركة من مشهور عام اثني عشر بعد الالف من الهجرة النبوية

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة سنه ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

نقل من خط مصنفه كتبه محمد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadî Press, Lahore, and again at the Mujtabâ'î Press, Dehli, A.D. 1903.

Written in good Naskh.
Dated A.H. 1083.

No. 238.

foll. 464; lines 25; size 9½ × 4; 9 × 6.

جمع مسانيد ابي حنيفه

JAM'U MASÂNÎDI ABÎ ḤANÎFA.

(also called Musnadu Khwârazmî, مسند خوارزمي)

A collection of Musnad Ḥadîṣ transmitted from Abû Ḥanîfa, by the following 14 authors:—

I. Abû Muḥammad 'Abdallah bin Muḥammad bin Ya'qûb bin al Ḥâriṣ al Ḥâriṣî, ابو محمد عبد الله بن محمد بن يعقوب بن الحارث الحارثي (d. A.H. 340 = A.D. 952, see al Jawâhir al Muḍîyah, fol. 130).

II. Ḥâfiẓ Abû'l Qâsim Ṭalḥa bin Muḥammad bin Ja'far, الحافظ ابو القاسم طلحه بن محمد بن جعفر (d. A.H. 380 = A.D. 992).

III. Ḥâfiẓ Abû'l Ḥasan bin Muḥammad bin Muẓaffar bin Mûsâ bin 'Îsa bin Muḥammad, الحافظ ابو الحسن بن محمد بن مظفر بن موسى بن عيسى بن محمد (d. A.H. 374 = A.D. 986).

IV. Ḥâfiẓ Abû Na'îm Aḥmad bin 'Abdallah bin Aḥmad al Iṣfahânî, ابو نعيم احمد بن عبد الله بن احمد الاصفهاني (d. A.H. 430 = A.D. 1039)

V. Abû Bakr Muḥammad bin Abdalbâqî bin Muḥammad al Anṣârî, ابو بكر محمد بن عبد الباقي بن محمد الانصاري (*d.* A.H. 303 = A.D. 915).

VI. Abû Aḥmad 'Abdallah bin 'Adî al Jurjânî, ابو احمد عبد الله بن عدي الجرجاني (*d.* A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyâd al Lu'lu'î, حسن بن زياد اللؤلؤي (*d.* A.H. 204 = A.D. 820).

VIII. Ḥâfiẓ 'Umar bin al Ḥasan Ashnânî, الحافظ عمر بن حسن الاشناني (*d.* A.H. 347 = A.D. 961).

IX. Ḥâfiẓ Abû Bakr Aḥmad bin Muḥammad bin Khâlid, الحافظ ابو بكر احمد بن محمد بن خالد الكلاعي (*d.* A.H. 305 = A.D. 821).

X. Ḥâfiẓ Abû 'Abdallah Muḥammad bin Ḥusain bin Muḥammad bin Khusraw, الحافظ ابو عبد الله محمد بن الحسين بن محمد بن الخسرو البلخي (*d.* A.H. 523 = A.D. 1129).

XI. Imâm Abû Yûsuf Qâḍî al Quḍât, امام ابو يوسف قاضي القضاة (*d.* A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abû Yûsuf is called نسخة ابي يوسف.

XII. (*a*) Imâm Muḥammad bin al Ḥasan ash Shaibânî, امام محمد بن الحسن الشيباني (*d.* A.H. 180 = A.D. 804). The collection of traditions narrated by Imâm Muḥammad is called نسخة امام محمد.

(*b*) A few Musnad Hadîṣ quoted by Imâm Muḥammad from Abû Ḥanîfa which are mentioned in his work al-Âṣâr.

XIII. Ḥammâd, son of Abû Ḥanîfa, شيخ حماد ولد ابي حنيفة (*d.* A.H. 196 = A.D. 812).

XIV. Abû al Qâsim 'Abdallah bin Muḥammad bin Abî al 'Awâm, ابو القاسم عبد الله بن محمد بن ابي العوام (*d.* A.H. 405 = A.D. 1014).

Author: Abû'l Mu'aiyid Muḥammad bin Muḥammad al Khawârazmî, ابو المويد محمد بن محمد الخوارزمي الخطيب, who was born in Khawârazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Ṭâhir bin Muḥammad al Ḥafṣî, and travelled to Bagdâd and Damascus, where he studied Ḥadîṣ, and then returned to Khawârazm, of which

place he was appointed Khaṭîb and Qâḍî. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdâd, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: al Jawâhir al Muḍiyah, fol. 128ᵇ; Ṭâj aṭ Ṭabaqât, vol. viii., fol. 97; Hâj. Khal., vol. ii., p. 320; Brock., vol. i., p. 169.

Beginning:—

يقول اضعف عباد الله تعالى واحقرهم واحوجهم الى عفره وافقرهم محمد بن محمد الخوارزمي مولدا الحمد لله الذى سقانا بطوله من اصفى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abû Ḥanîfa for his weakness in Ḥadîṣ, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the Dâirat al Ma'ârif Press, Hyderabad, in 1916.

Written in good Naskh.

Dated A.H. 1246.

No. 239.

foll. 188; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; 9×5.

Another correct copy of the first part of the same, designated here as الجزء الاول من مسند الامام corresponding with foll. 1–206 of the preceding copy.

Written in good Naskh.

Scribe محمد كامل بن صالح محمد الكتابي الحنفي مذهبا

No. 240.

foll. 225; lines 16; size 11¼ × 7½; 9 × 5.

[شرح مسند ابي حنيفة]

[SHARḤU MUSNADI ABÎ ḤANÎFA.]

A commentary on the Musnad of Abû Ḥanîfa, transmitted from him by Ḥasan bin Ziyâd al Lu'lu'i (*d.* A.H. 204 = A.D. 820), and according to Ḥârigi's (*d.* A.H. 340 = A.D. 952) narration, arranged by Qâsim bin Ḥasan (*d.* A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mulla 'Âbid Sindhî, on the Musnad according to the narration of Ḥaṣkafî, شرح مسند ابي حنيفة بروايت حصكفي از ملا عابد سندهي. This however cannot be so, since the text does not agree with Ḥaṣkafî's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥârigi's narration, mentioned in Berlin, No. 1255.

Mullâ 'Âbid Sindhî was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadis. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqî'. It has been mentioned in Ḥadâiq al Ḥanafîya, p. 473, that 'Âbid composed a commentary on the Musnad under the title of Al Mawâhib al Laṭîfah. The present copy is incomplete, and begins abruptly with كتاب النكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172ᵇ, he says that he secured an autograph copy of the commentary by Mullâ 'Alî Qâri (see No. 237).

لكني وجدت الشرح بخط علي القاري بمدينة منورة على صاحبها

افضل الصلوة والسلام في سنة ثلثين ومائة والف

This fact and the above note taken together give some reason to think that the commentary is by Mullâ 'Âbid Sindhi. For that author's life, see Ḥadâiq al-Ḥanafîya, p. 473.

Beginning :—

كتاب النكاح ابو حنيفه من القاسم بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكنى بابي عبد الرحمن تولى القضاء بالكرفه

The work has not been printed.
Written in ordinary Nasta'liq.
Not dated, apparently 13th century A.H.

No. 241.

foll. 344; lines 20; size 9½ × 6½; 7½ × 4.

مسند ابي داؤد الطيالسي

MUSNADU ABÎ DÂ'ÛD AṬ ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥadîṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داود, commonly called Abû Dâ'ûd Aṭ Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥadîṣ under شعبه بن حجاج البصرى (*d.* A.H. 150 = A.D. 767), ابن عون البصرى (*d.* A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffâẓ, vol. i., p. 322; Mir'ât al Janân, fol. 108*b*; Ḥâj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus :—

به نستعين رب تمم بعونك اخبرنا القاضي ابو المكارم احمد بن
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل
قرأة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل
له اخبركم ابو علي الحسن بن احمد بن الحسن الحداد المقري قرأة
عليه وانت تسمع في محرم سنة اثنتي عشرة وخمسمائة فاقربه قال
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس الحافظ
قرأة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا
ابو محمد عبدالله بن جعفر بن احمد بن فارس (قرأة عليه في اربع

واربعين وثلثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داؤد الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnâd were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnâd.

Part I., foll. 1–38. Part VI., foll. 159–199.
Part II., foll. 39–97. Part VII., foll. 200–229.
Part III., foll. 78–108. Part VIII., foll. 230–256.
Part IV., foll. 109–126. Part IX., foll. 257–286.
Part V., foll. 127–158. Part X., foll. 287–317.
Part XI., foll. 318–344.

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afîfaddîn Abû Ibrâhîm Isḥâq bin Yaḥyâ (*d.* A.H. 715 = A.D. 1315), the owner of the copy, Abû 'l 'Ulâ Maḥmûd al Bukhârî (*d.* A.H. 700 = A.D. 1300), As'ad Ḥamza (*d.* A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nûrîya under 'Alî bin Aḥmad bin 'Abdalwâḥid (*d.* A.H. 690 = A.D. 1291), in the Madrasah Ḍiyâ'îya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadîṣ of the present work from 'Alî bin Aḥmad, a pupil of Qâḍî Abû al Makârim Aḥmad bin Muḥammad (*d.* A.H. 597 = A.D. 1202) and Abû Ja'far Muḥammad bin Aḥmad (*d.* A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام ابي داؤد الطيالسي رحمة الله على الشيخ الامام الاعلم الكبير العلامة بقية المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن احمد بن عبد الواحد بن احمد المقدسي قراءة باجازته من ابي المكارم احمد بن محمد بن عبد الله بن اللبان و ابي جعفر محمد بن احمد الصيدلاني بسماعهما من ابي علي الحداد وبسماع شيخنا المسمع يضا من اوله الى قوله في ترجمة عدي بن حاتم وسواله النبي صلى

الله عليه وسلم عن ابيه وقوله ان ابي كان يصل الرحم الحديث ومن اول مسند النساء إلى الافراد عن انس بن مالك ومن ترجمة هضاض عن ابي هويره الى اخر الكتاب عن الامامين موفق الدين ابي محمد عبد الله بن محمد قدامة وعز الدين الفتح محمد بن الحافظ عبد الغني بن عبد الواحد بن علي بن سرور المقدسي بسماع موفق الدين بن ابي الفتح محمد بن عبد الباقي بن البطي بسماعه من ابي الفضل احمد بن الحسن بن احمد الحداد وبسماع عز الدين من ابي المكارم اللباني المذكور بسماعه من ابي الحسن احمد الحداد بسماعهما من الحافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد عبد الله جعفر بن احمد بن فارس عن ابي بشر يونس بن حبيب بن عبد القاهر العجلي عن الامام ابي داؤد سليمان بن داؤد بن الجارود الطيالسي رحمة الله عليه بقراة الشيخ الامام الاعلم نور الدين ابي الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي ابقاه الله الجماعة السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم الرئيس النبيل عفيف الدين ابو ابراهيم اسحق بن يحيى بن ابراهيم الامدي ادام الله فضائله والولد السعيد موئد الدين ابو المعالي اسعد بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزه بن الصدر الكبير موئد الدين اسعد بن المظفر التميمي المعروف بابن القلانسي بفوات المجلس الاخير وقداعيد له فكمل له سماع جميع هذا الكتاب وشهاب الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان بن احمد بن اليزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد العزيز بن احمد بن المعلم الساعوري وشمس الدين ابو الفضل عبد الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي محمد سعد الله بن عبد الاحد بن سعد الله بن نجيم الحراني ومثبت الاسماء ابو العلا محمود بن ابي بكر بن ابي العلا بن علي بن ابي العلاء

البخاري الكلاباذي القرشي اصلحه الله وسمع بفوت المجلس الاول والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين ابي العباس احمد بن ابراهيم بن سباع الفزاري وسمع المجلس الاول والثالث والسابع الشيخ حسن بن صدقه بن ابي الفضل الحراني الضرير وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتهما ابو بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن بركه الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلمة كلهافي الحواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسفح قاسيون ظاهر دمشق المحروسة واجاز الشيخ المسمع فخر الدين المذكور فسح الله مدته لمن سمعه او شيأ منه جميع ما يجوز له روايته والحمد لله وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن امهات المومنين وكانت القراءة من نسخة الوقف بدار الحديث النورية وعورضت بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Alî bin Aḥmad 'Abdalwâḥid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Alî bin Aḥmad 'Abdalwâḥid, is found on fol. 38ᵇ.

II., fol. 255ᵃ. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Aḥmad bin 'Abdallah (*d.* A.H. 737 = A.D. 1337), studied the work jointly with Dahabî (*d.* A.H. 740 = A.D. 1348), Ba'lî (*d.* A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥâs (*d.* A.H. 710 = A.D. 1310), in the Madrasah Ashrafîya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داوٗد الطيالسي على الشيخ الفاضل المسند المعمر كمال الدين ابن الفضل اسحق بن

ابي بكر ابراهيم بن النحاس بسماعه من ابي الحجاج يوسف بن خليل بسماعه (*sic*) بقراءة الامام العالم الحافظ شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد الرحمن البعلي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم سنة تسع وسبعمائة بدار الحديث الاشرفيه بدمشق حوال قلعتها وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yûsuf bin 'Abdarraḥmân al Mizzî, the author of Tuḥfah (Nos. 229–232), and 'Abdallah bin Muḥammad bin Ṭarkhân (*d.* A.H. 735 = A.D. 1335), and others, studied this copy under 'Alî bin Aḥmad bin 'Abdalwâḥid al Maqdisî in Damascus.

سمع جميع مسند ابي داؤد الطيالسي على الشيخ الامام الفقيه بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد ابن البخاري المقدسي باجازته من ابي المكارم اللبان وابي جعفر الصيدلاني من ابي علي الحداد بقراءة وجيه الدين عبد الرحمن البستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن ويحيى بن ابراهيم بن احمد واحمد بن الشريف محي الدين يحيى بن ابي طالب الحسني وكاتب السماع يوسف بن الزكي عبد الرحمن بن يوسف المزي واخرون في مجالس اخرها يوم الثلثاء العاشر من جمادى الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

IV., fol. 196[b]. A note dated A.H. 713 says that 'Abdallah bin Khalîl al Makkî (*d.* A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afîfaddîn, who studied the work under Ibn Khalîl (*d.* A.H. 648 = A.D. 1250) and under 'Alî bin Aḥmad al Maqdisî.

الحمد لله قرأت هذا الجزء وهو الخامس من مسند الطيالسي على الشيخ الامام العالم الفاضل المحدث المسند عفيف الدين اسحق بن يحيى الامدي بسماعه فيه علي ابن الخليل وسماعه علي الفخر ابن البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

سنه ثلاث عشرة وسبعمائة قال ذلك كتبه الفقير الي الله تعالى عبد الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160ᵃ. The female traditionists Fâṭimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddin and under Al Mizzi, the author of Tuhfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dâ'irat al Ma'ârif Press, Hyderabad, 1902.

No. 242.

foll. 600; lines 15; size 10 × 6; 7 × 3.

مسند امام احمد بن حنبل

MUSNADU IMÂMI AHMAD BIN HANBAL.

A collection of Musnad Hadiṣ.

By Abû 'Abdallah Aḥmad bin Muḥammad bin Ḥanbal, ابو عبدالله احمد بن محمد بن حنبل, founder of the Ḥanbalî school. He traced his descent from the prophet Ibrâhîm, and was born on the 12th Rabî', A.H. 164 = A.D. 700, in Bagdâd, where he was brought up. He was originally a follower of the Imâm Shâfi'i (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdâd for a considerable time. Afterwards he attended lectures on Ḥadiṣ for four years under Hushaim bin Bashîr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See Ḥuffâẓ, vol. i., p. 226. In Yaman he studied under 'Abdarrazzâq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhârî and Muslim have quoted Ḥadiṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232–247 = A.D. 847–861) for not supporting the theory of خلق قران (Creation of the Qur'ân), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdâd in A.H. 241 = A.D. 855. For his life and work see: Ḥuffâẓ, vol. ii., p. 118; Mir'ât al Janân, fol. 156; Ibn

Khallikân, vol. i., p. 17; Ṭabaqât Subki, vol. i., fol. 430; Tahḏib al Asmâ'i, fol. 133; Ṭabaqât Abû Ya'la, fol. 2; Ḥâj. Khal., vol. ii., p. 230; Brock., vol. i., p. 182; Iktifa al Qunû', p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1–58.

Beginning with Isnâd thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قرأة عليه وانا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا الخ

According to the author's son 'Abdallah, the 40,000 Ḥadiṣ included in this work consist of selections from 700,000.

قال ابو عبدالله خرج ابي المسند من سبعمائة الف حديث

See Subki, vol. i., fol. 430ª.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

I. مسند عشرة مبشرة	X. مسند ابي سعيد الخدري
II. مسند اهل البيت	XI. مسند جبر بن عبد الله
III. مسند ابن مسعود	XII. مسند مكيين
IV. مسند ابن عمر	XIII. مسند مدنيين
V. مسند ابن عمر وابي رمثه	XIV. مسند كوفيين
VI. مسند عباس	XV. مسند بصريين
VII. مسند ابن عباس	XVI. مسند شاميين
VIII. مسند ابي هريرة	XVII. مسند انصار
IX. مسند انس بن مالك	XVIII. مسند نساء

Later on, Ibn Malik Qaṭi'î (*d.* A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imâm bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alî, the pupil of Qaṭi'î, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥad, 125, 448–9; A.S., 890–93; Dâmâd Pasha, 389–93; Köpr., 411; Damascus, 253–9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

No. 243.

foll. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1–39. مسند مكيين, corresponding with vol. iii., pp. 400–503, of the printed edition.

II. Foll. 39–69. مسند مدنيين, corresponding with vol. iv., pp. 1–88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe احمد بن محمد بن عبد الله

According to the colophon on fol. 69[b], these two classes of Musnad consist of eleven parts of Qaṭi'i's division of the work.

III. Foll. 70–122. مسند شاميين, corresponding with vol. iv., pp. 89–238, of the printed copy.

IV. Foll. 123–185. مسند كوفيين, corresponding with vol. iv., pp. 239–417, of the printed edition.

V. Foll. 186–231. مسند بصريين, corresponding with vol. iv., pp. 418–447, and pp. 1–328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

foll. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1–126. مسند الانصار, corresponding with pp. 329–447 of vol. v., and pp. 1–28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qaṭī'ī's division, as would appear from the following marginal notes:—

Marginal note on fol. 1: السابع عشر من مسند احمد بن حنبل

Marginal note on fol. 126: التاسع والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abû 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

اخر مسند الانصار علي التمام . . . . قال كاتبه احمد بن محمد بن عبد الله الحموي . . . . قد كتبت هذ المسند . . . . علي الاصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر . . . . وهي نسخه جليلة المقدار مقروة علي عدة مشائخ احيا وساداب ثقاة نقاد

Written in very fine Naskh.
Dated A.H. 1127.

II. Foll. 127–256. مسند عائشه, corresponding with pp. 29–447 of vol. vi. of the printed edition.
Written in good Naskh.
Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

foll. 242; lines 23; size 9 × 6½: 7½ × 5.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Ḥadīs, corresponding with pp. 400–500 of vol. iii., and pp. 1–88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'īl of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع المسند الصحيح الجامع المسند عن الصحابة الثقات المكيين والمدنيين عن مسند الامام الحافظ ابو عبد الله احمد بن حنبل شيخ الحفاظ السهالي (sic) سنة ثلث وثلثين وسبعمائة

Another note towards the end tells us that Aḥmad az Zaftâwī, a descendant of Sirāj al Hindī, Qāḍī al Quḍāt of Egypt (d. A.H. 773 = A.D. 1372, see Ḥusn al Muḥāḍarah, fol. 234), sold this copy to the Madrasah Muḥmūdiya in Samarqand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaikh Muhammad Khalīl al Makkī (d. A.H. 648 = A.D. 1250).

بلغ مقابلة وسماعاً على المسند على الشيخ الزاهد الورع امام المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين وستمائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallah bin 'Abd an Nāṣir under Shaikh Muḥammad al Khalīl. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . يوم الجمعة شعبان سنة ثلث وستمائة احسن الله العاقبة

محمد بن عمر بن عبد الله بن عبد الناصر

بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

No. 246.

foll. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the 5th part, الجزء الخامس

The present part begins with Ḥadîṣ of Musnad narrated by the Prophet's wife and other females, and ends with the last Ḥadîṣ of the same, corresponding with pp. 29–467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء ـ وكان الفراغ من كتابة هذ الجزء وهو الجزء الخامس من المسند . . . . سنه حادي وعشرين بعد المائة والالف وهذ الجزء والاربعه الاجزاء قبلها كتبها اقل عباد الله واحوجهم الى عفوه . . . . القاضي سليمان بن محمد بن خليل . . . . بمكة المشرفة

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

No. 247.

foll. 533; lines 29; size $13 \times 9\frac{1}{2}$; 10×7.

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

Vol. I.

Beginning as usual, and ending with the last Ḥadîṣ of Abû Ramṣa Taimi, corresponding with vol. i. and vol. ii., pp. 1–227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

No. 248.

foll. 571; lines 29; size 13 × 9½; 10 × 7.

Vol. II.

Beginning with the Musnad of Abû Huraira, and ending with the last Ḥadîs̱ of Musnad Jâbir bin 'Abdallah al Anṣârî, corresponding with vol. ii., pp. 228–475, and vol. iii., pp. 1–400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

No. 249.

foll. 425; lines 29; size 13 × 9½; 10 × 7.

Vol. III.

Beginning with the Musnad of Ṣafawân, and ending with the following:—

حدثنا عبد الله حدثني ابراهيم بن اسحق لنا ابن المبارك عن يونس بن الزهري حدثني عبد الله بن عبد الله بن عتبة بن مسعود انّ رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره الى السماء

Corresponding with vol. iii., pp. 400–503, and vol. iv. and vol. v., pp. 1–295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247–249 were presented to the Library by 'Abdalmajîd, a zamindar of Patna, in 1914.

No. 250.

foll. 339; lines 25; size 8 × 5½; 6½ × 4½

حاشية مسند احمد بن حنبل

ḤÂSHÎYATU MUSNADI AḤMAD BIN ḤANBAL.

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Mullâ 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

ورده المحقق القاري في شرح الشمائل

In the Itḥâf an Nubla, p. 142, it is said that Abû 'l Ḥasan 'Abdalhâdî (*d.* A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abdalhâdî to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وصلى الله على سيدنا محمد وصحبه وسلم وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله تعالى عنه مقتصرا على ذكر ما يحتاج اليه القاري والمدرس من ضبط اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Âṣifiya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخهٔ حاشیهٔ مسند امام احمد رحمه الله در مبادلهٔ بعضي كتب كه در كتابخانهٔ آصفيه موجود نبوده بكتاب خانهٔ موسومه باورينتل پبلك

لائبریری واقع بانکی‌پور پٹنه بنا نمودهٔ مولوی خدا بخش خان بهادر داده شد

عماد احمد

۶ ربیع الثانی سنه ۱۳۱۲

مطابق ۳ اکتوبر سنه ۱۸۹۴ع

The present gloss is not printed.
This copy bears three seals of the Âṣifiya Library.
Written in Nas<u>kh</u>.
Not dated; apparently 12th century A.H.

No. 251.

foll. 23; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

القول المسدد

AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Aḥmad bin Ḥanbal includes false Ḥadîṣ.

By Aḥmad bin 'Alî bin Muḥammad bin 'Alî bin Ḥajar al 'Asqalânî, احمد بن علي بن محمد بن علي بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:—

الحمد لله الحكيم فلا يتوجه الانتقاض لا حكامه ولا الانتقاد لا قواله فلا يخفى عليه مثقال الذر من الوجود ولا اخف من مثقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥâfiẓ Zainaddîn al 'Irâqî (*d.* A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadîṣ in the Musnad were false Ḥadîṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Irâqî's treatise has been transferred *verbatim* to the present work, and each of the nine Ḥadîṣ is followed by Ibn Ḥajar's defence.

وقد رأيت قبل ان نخوض في حديث الاجوبة او توجه الرد او تعقبه ان اذكر سياق ما اورده الشيخ على الولاء على نص ما كتبه في المذكور

ثم اذكر من الاحاديث المذكورة على طريقة اهل الحديث من غير تعسف ولا تكلف

'Irâqi's treatise begins on fol. 2b thus:—

الحمد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله وحده لا شريك له الخ

'Irâqi tells us in the preface that in A.H. 750 he was asked by some of his Ḥanbali friends to collect the false and weak Ḥadiṣ found in the Musnad; but, thinking that there were very few such Ḥadiṣ in the said work, he took no notice of his friends' request. Subsequently, in A.H. 760, while studying the Musnad under علاء الدين ابو الحسن علي بن احمد بن محمد بن صالح الدمشقي, he found that the Musnad contained many weak Ḥadiṣ and some false Ḥadiṣ; hence the present work.

On fol. 55 Ibn Ḥajar begins his replies thus:—

الحديث الاول منها سعيد بن المسيب الخ ـ قوله ان رسول الله صلى الله عليه وسلم لم يقله ولا عمر ولا سعيد

This treatise is followed by Ibn Ḥajar's reply concerning fifteen more Ḥadiṣ of the Musnad which are said by Abû 'l Farj 'Abdarrahmân al Jawzi (d. A.H. 597 = A.D. 1250) to be false Ḥadiṣ. Ibn Ḥajar quotes these fifteen Ḥadiṣ, and defends the Musnad.

The author's colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامله الله تعالى بلطفه فرغت منها تسع عشرة وثمانمائة

The colophon is followed by a note in which the scribe, محمد بن خليل, says that in A.H. 848 he studied the present work under the author with Shamsaddin as Sakhâwi (d. A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadiṣ in the work.

رواية كاتبه محمد بن خليل اللخمي عن المؤلف سماعاً بقراءة الشيخ شمس الدين السخاوي . . . . ثالث عشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الحمد لله وسلام على عباده الذين اصطفى السماع والاجازه صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي غفر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5[b] says that the present copy has been compared with the autograph copy by the author himself:—

سماعاً ومقابلة باصل مؤلفه على مؤلفه لطف الله تعالى به

The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

foll. 175; lines 24; size 9 × 6½; 7 × 4½.

المنتخب من مسند عبد بن حميد

AL MUNTAKHAB MIN MUSNADI 'ABD BIN HUMAID.

An abridgment from the author's larger work, called Al Musnad al Kabir, consisting of Musnad Ḥadîs.

Author: 'Abd bin Ḥumaid bin Naṣr, عبد بن حميد بن نصر. Bukhârî, in his work Al Jâmi', supported by Dahabî in Ḥuffâẓ, vol. ii., p. 115, and Mir'ât al Janân, fol. 162, calls him 'Abdalḥamîd. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamîd, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند الحافظ المحدث عبد الحميد الشهير بعبد بن حميد

Trustworthy authors, such as Dahabî and Yâqût, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjân. Towards the end it has been noted that Kus, with س, is correct: بالسين المهملة على الصحيح

'Abdalḥamîd, after receiving his education in different branches of learning, studied Ḥadîs under traditionists who are reckoned among the best authorities on Ḥadîs, such as:—

يزيد بن هارون (*d.* A.H. 206 = A.D. 842),

محمد بن بشير (*d.* A.H. 203 = A.D. 839),

علي بن عاصم (*d.* A.H. 201 = A.D. 837),
حسين بن علي الجعفي (*d.* A.H. 203 = A.D. 839),
ابو اسامه (*d.* A.H. 201 = A.D. 837),

and others. Muslim and Turmudi, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Ḥadīṣ, and quoted Ḥadīṣ from him. He died in A.H. 249 = A.D. 863. For his life see: Ḥuffāẓ, vol. ii., p. 115; Mir'āt al Janān, fol. 162; Yāqūt, vol. iv., p. 274; Ḥāj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth, 590; Jeni, 568; Köpr., 456. The work has not been printed.

Beginning with Isnād thus:—

اخبرنا الشيخ الصالح الثقة الامين ابو بكر محمد بن مسعود بن بهرون الطبيب البغدادي سماعاً عليه في سنة ثلاث وستمائة قال انبأنا الشيخ الامام ابو الوقت عبد الاول بن عيسى بن شعيب السجزي الصوفي قال انا ابو الحسن عبد الرحمن بن محمد الداؤدي قال انبأنا ابو محمد عبد الله بن محمد بن حمويه السرخسي قال انا ابو اسحق ابراهيم بن حزيم الشاسي الهرسكي قال انبأنا ابو محمد عبد الحميد بن نصر الكسي قال حدثنا يزيد بن هارون انبأنا اسمعيل بن ابي خالد عن قيس بن ابي حازم عن ابي بكر الصديق رضي الله تعالى عنه قال الكم تقرأون هذه الاية يا ايها الذين امنوا عليكم انفسكم الخ

The colophon runs thus:—

اخر المنتخبة من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarraḥmān bin 'Uṣmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharīf Yūnus who received the sanad for narrating the Ḥadīṣ of the present work from Abū 'l Waqt (*d.* A.H. 553 = A.D. 1159).

Written in ordinary Naskh.
Dated A.H. 1310.

No. 253.

foll. 270; lines 23; size 13 × 9½; 9 × 6.

مسند الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadîṣ.

By Abû Muḥammad 'Abdullah bin 'Abdarraḥmân bin Bahrâm ad Dârimî as Samarqandî (ابو محمد عبد الله بن عبد الرحمن بن بهرام السمرقندي), who was born in A.H. 181 = A.D. 818, and studied Ḥadîṣ under traditionists whose authority on the subject is undisputed, such as:—

نصر بن شميل (*d.* A.H. 203 = A.D. 839),

يزيد بن هارون (*d.* A.H. 206 = A.D. 842),

سعيد بن عامر (*d.* A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddiṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (*d.* A.H. 261 = A.D. 877),

Abû Dâ'ûd (*d.* A.H. 275 = A.D. 888),

Turmuḏî (*d.* A.H. 279 = A.D. 892),

narrated Ḥadîṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Ḥuffâẓ, vol. ii., p. 115; Mir'ât al Janân, fol. 163; Taqrîb aṭ Ṭahḏîb, p. 206; Ḥâj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163–4.

Beginning:—

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل والضلالة حدثنا محمد بن يوسف عن سفيان عن الاعمش عن ابي وائل الخ

Ibn Ṣalâḥ (*d.* A.H. 643 = A.D. 1245) included the present work in Masânîd (works on Musnad Ḥadîṣ); while some others, such as 'Irâqî (*d.* A.H. 806 = A.D. 1404) and Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadîṣ

The work is highly regarded as genuine Ḥadiṣ, and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāẓ, vol. ii., p. 115, that Dârimi compiled a commentary on the Qur'ân, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293=A.D. 1877.

Written in Nasta'liq.

Dated A.H. 1225.

Scribe محمد عظيم

NO. 254.

foll. 224; lines 23; size 9 × 5¼; 7¼ × 4.

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnâd thus:—

الحمد لله حق حمده والصلوٰة والسلام على نبيّه اما بعد قال الفقير الى ربه الغني عفيف الدين جنيد بن جلال بن عمر البلباني ملكه الله نواصي الاماني سمعت على الست الصالحة ام الحسين فاطمه بنت القاضي شهاب الدين احمد بن قاسم العرازي كتاب مسند الدارمي رحمه الله من اوله الى اخره غير فوت لفظة بقرأه غيري عليها وهي سمعها على جدها الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن ابراهيم الطبري قال اخبرنا الشيخان سليمن بن خليل العسقلاني والشيخ الاجل كمال الدين محمد بن عمر بن خليل العسقلاني سماعاً من كمال الدين محمد واجازة من عمه نجم الدين سليمن بن خليل - قالا اخبرنا الحافظ برهان الدين المصري سماعاً من الامام مديد الدين ابي الوقت عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي الخير الهمداني اجازة مكاتبة في المسجد الحرام قال اخبرنا ابو الوقت عبد الاول اجازة عن ابي الحسين عبد الرحمن بن المظفر الداؤدي عن ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل والضلالة

The above Isnâd says that 'Afîfaddîn Junaid, the eldest son of Jalâl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbânî (*d.* A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Fâṭimah bint Aḥmad bin Qâsim (*d.* A.H. 783 = A.D. 1343, see Ad Durar al Kâminah, vol. ii., fol. 135), who studied the work under Raḍiaddîn Abî Bakr Ibrâhîm bin Muḥammad aṭ Ṭabarî (*d.* A.H. 722 = A.D. 1322, see Ad Durar al Kâminah, vol. i., fol. 69ᵃ), and received the sanad for narrating the Ḥadîṣ of the present Musnad from the above-mentioned Raḍiaddîn. The continuation of the sources of Raḍiaddîn for narrating the Ḥadîṣ of the present work ends with the author.

The above Isnâd gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

foll. 198; lines 19; size $9\frac{1}{4} \times 7$; $6\frac{1}{4} \times 4\frac{1}{3}$.

المجلد الاول من فردوس الاخبار

AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of Firdaus al Akhbar, also called Musnad ad Dailamî.

A collection of 10,000 Musnad Ḥadîṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abû Shujâ' Shîrwaih bin Shahriyâr bin Finnâ Khusrân, ابو شجاع شيرويه بن شهريار بن فنا خسران. He was born in Ḥamadân, A.H. 445 = A.D. 1053, where he studied Shâfi'î jurisprudence and Ḥadîṣ under Yûsuf bin Muḥammad bin Yûsuf al Mustalamî, a Shâfi'î jurist and traditionist of the 5th century A.H., and several others. In Iṣfahân he studied under 'Abdalwahhâb bin Mundâ (*d.* A.H. 512 = A.D. 1118).

After that he travelled to Bagdâd, and then to Qazwîn, where he attended lectures of scholars and traditionists on Ḥadîṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'ât al Janân, fol. 293ᵃ; Ḥuffâz, vol. iv., p. 55

It is stated in Ḥâj. Khal., vol. ii., p. 260, that the author's son Shahriyâr bin Abî Shujâ' (*d.* A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadîṣ and Isnâd omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Ḥajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ت ط
ع ت ابن عباس وابو هريره وعبادة بن الصامت اول ما خلق القلم
بيده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in Ḥâj Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

No. 256.

foll. 312; lines 29; size 10 × 7; 7¼ × 5.

تسديد القوس بمسند الفردوس

TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadîṣ.

By Aḥmad bin 'Alî bin Muḥammad bin Ḥajar al 'Asqalânî, احمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الحمد لله الملك الحفيظ المنفرد بالملك الاسمي الجامع المطلع
على الضائر . . . . اما بعد فاني كنت ارى شيخنا الامام . . . المكنى
بابي الفضل العراقي . . . . يكشف كثيرا عن الاحاديث الغريبة . . . .
من مسند الفردوس الخ

In the colophon Ibn Ḥajar says that he completed the present work in Muḥarram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المحرم سنة اثنتين
وخمسين وثمانمائه

The words هكذا في البياض, "thus in the draft," and هكذا في الاصل, "thus in the original," frequently noted on the margin. suggest that the present MS. was transcribed from an autograph copy. The following note, written by one Muḥammad Murtaḍa, suggests that this copy was written before the author's death in A.H. 852.

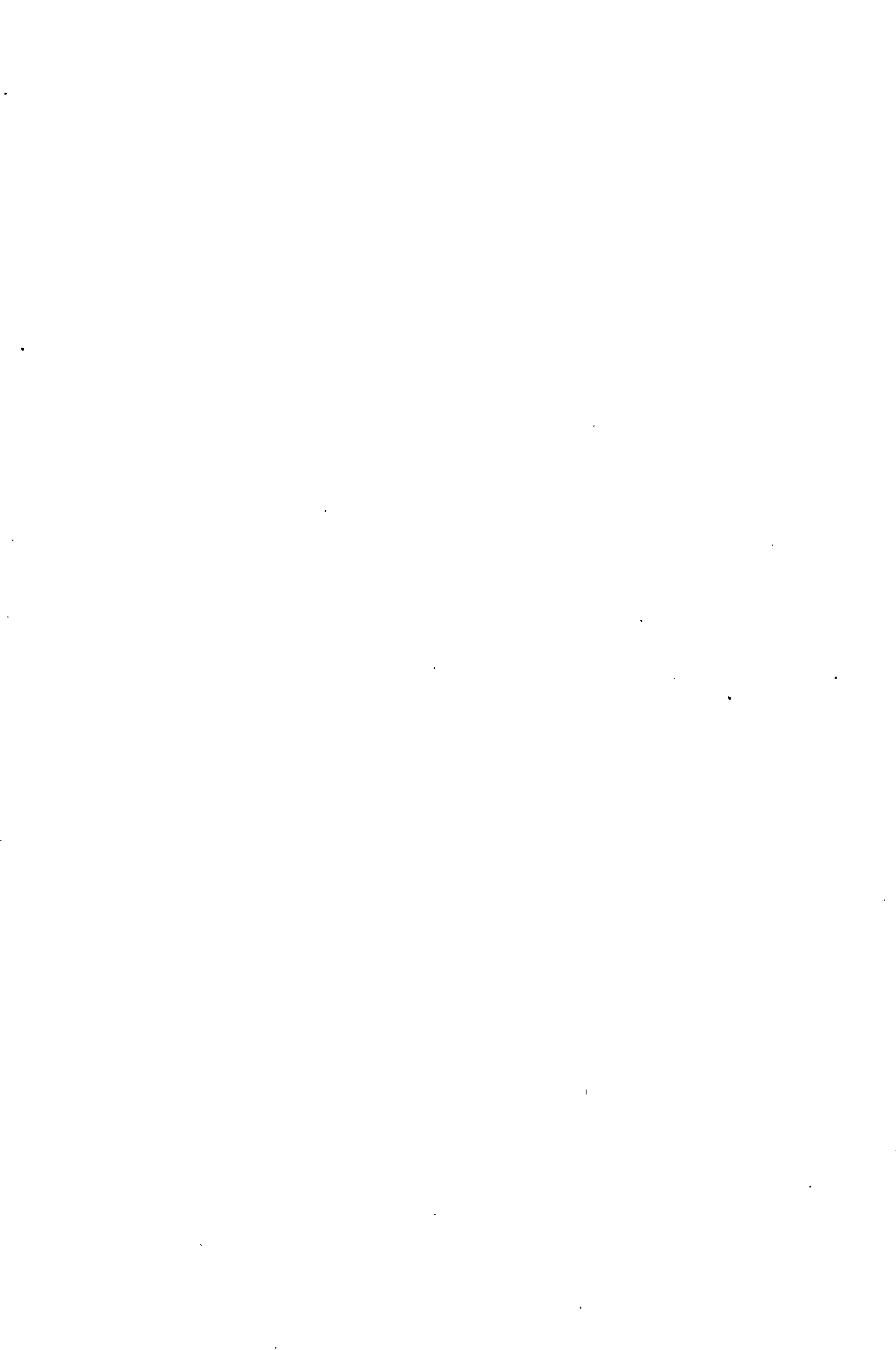
الحمد لله وحده كتب هذا الكتاب قبل وفاة مؤلفه الحافظ ابن حجر
العسقلاني رحمة الله عليه بنحو عشرة اشهر والله اعلم . كتب محمد
مرتضى غفر له

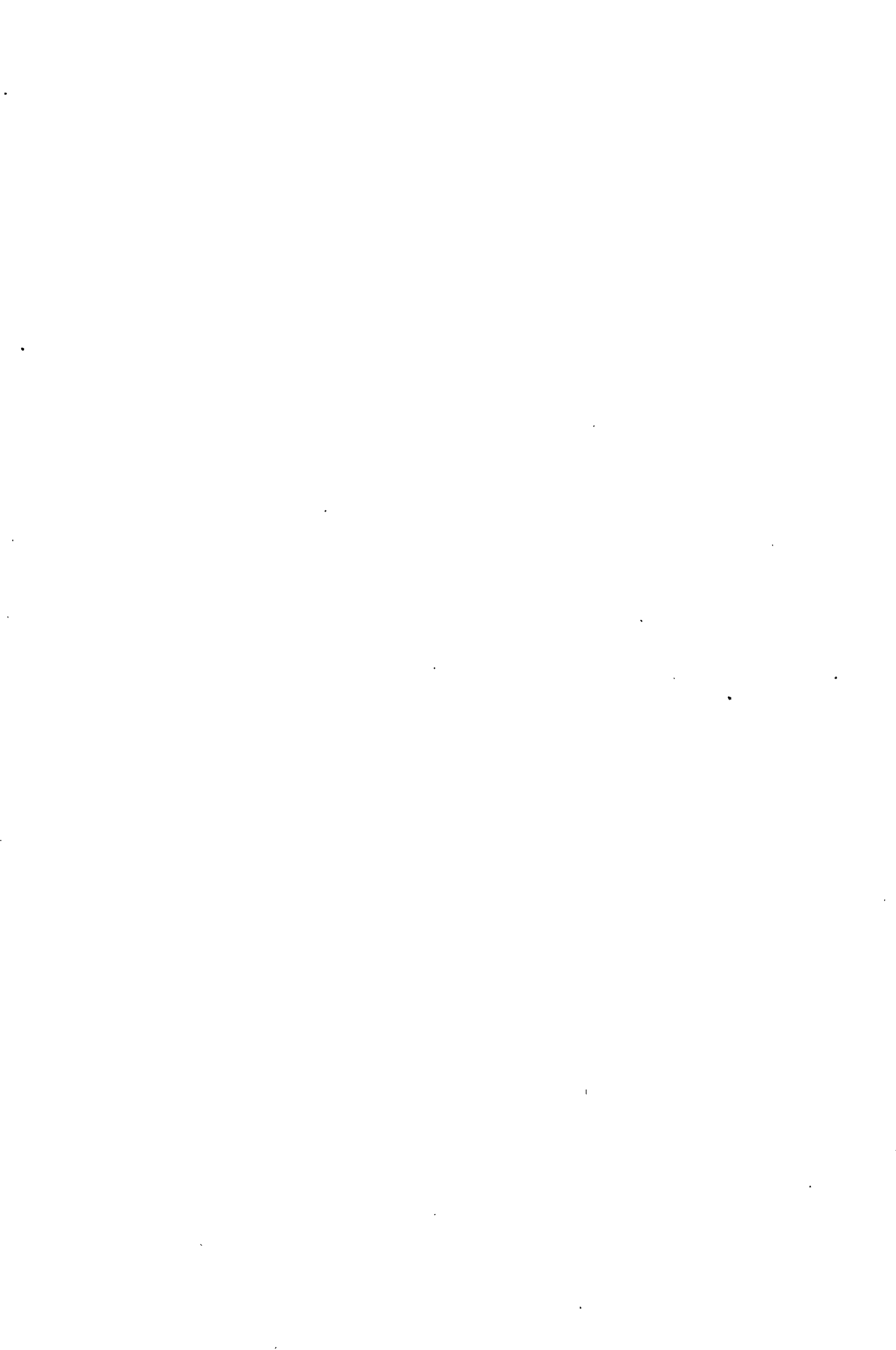
Fol. 1 has been supplied in a later hand, apparently 11th century A.H.

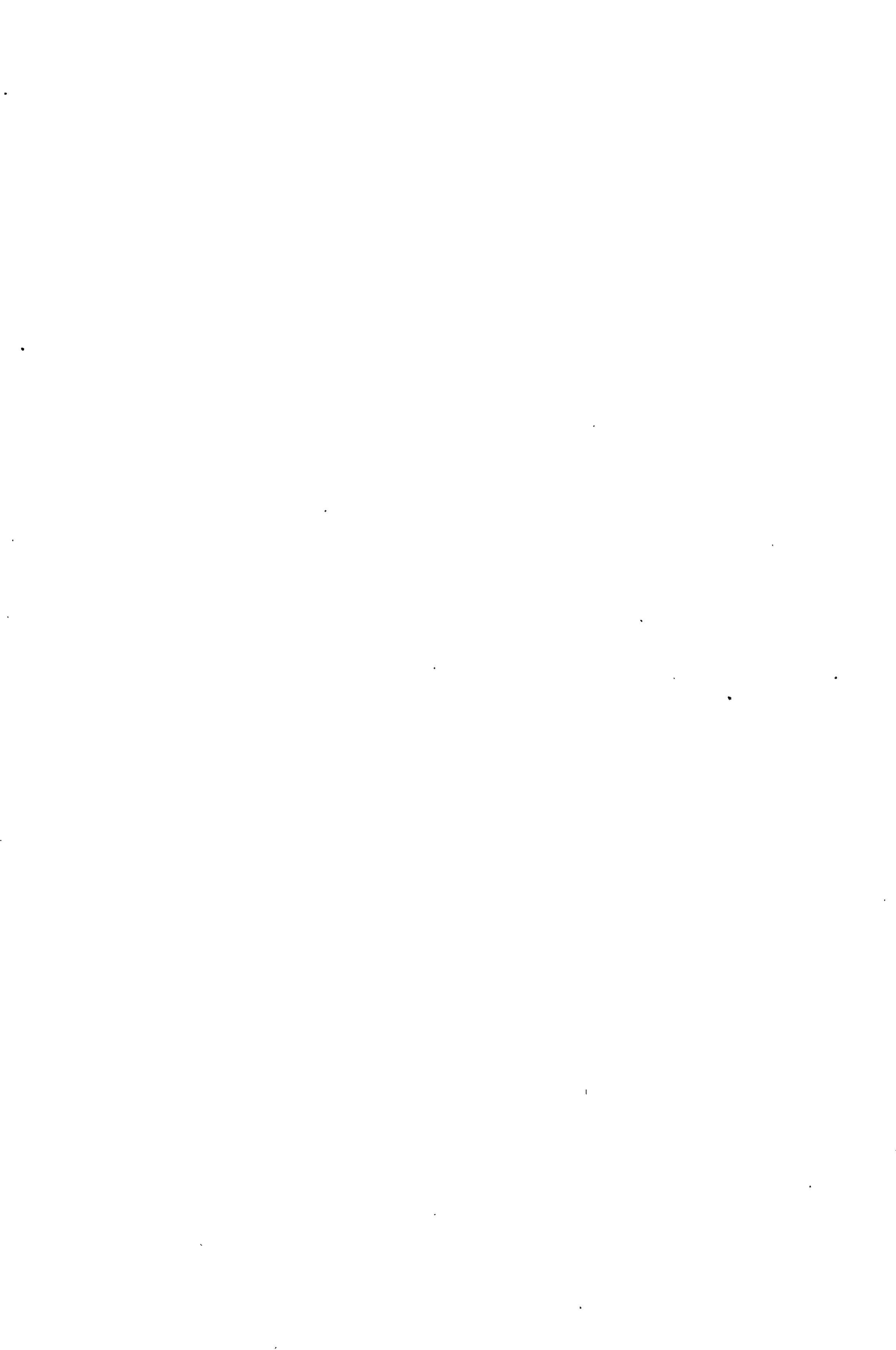
The work is not mentioned in any catalogue.

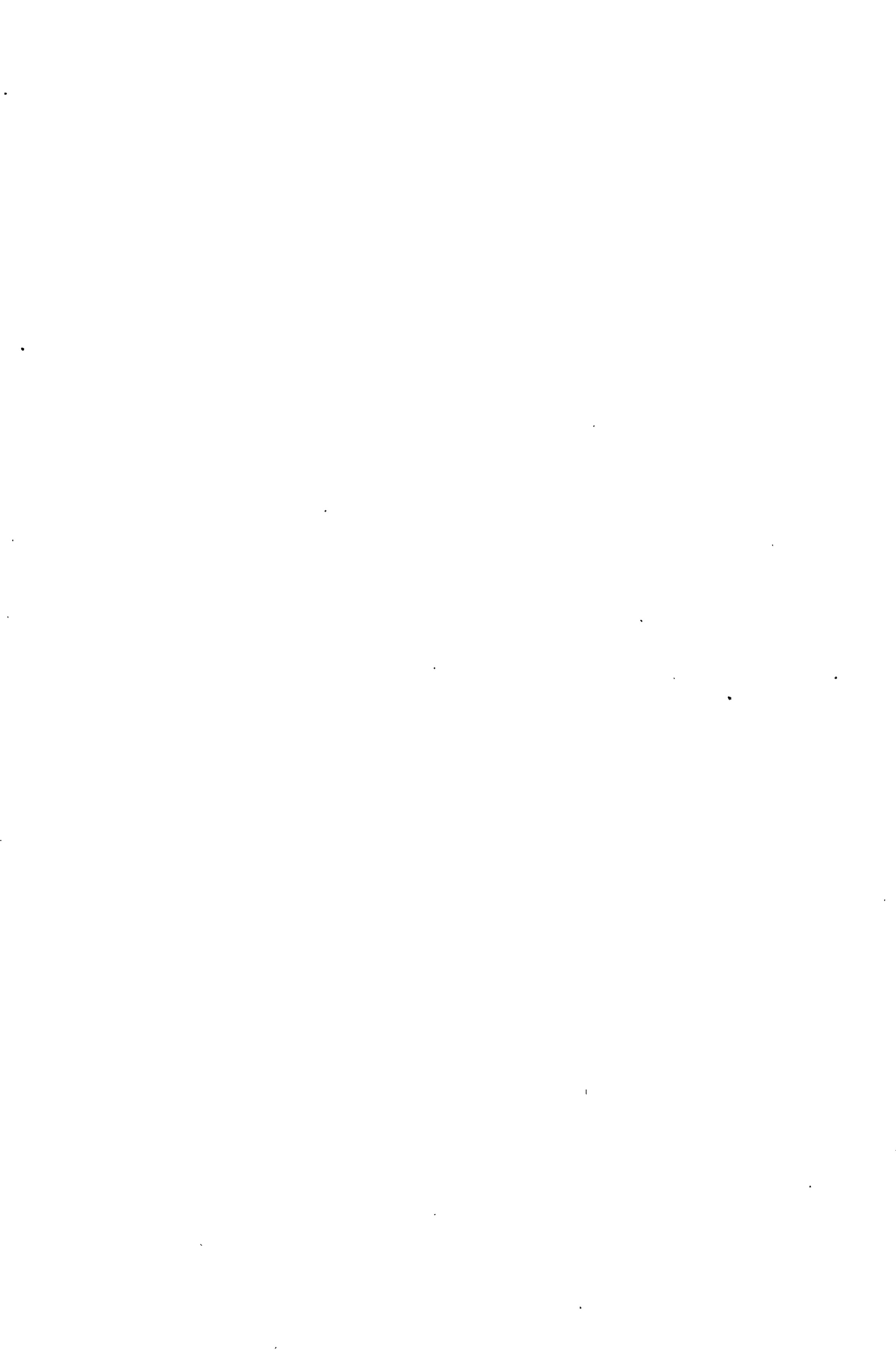
The founder of the Library notes on the title-page that he paid 100 rupees for the present copy.

Written in good Naskh.









THE SHÎ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

foll. 158; lines 55; size 11 × 6; 6 × 5½.

الكافى

AL KÂFÎ.

The First of the four Shî'a canonical collections of traditions.

Author: Muhammad bin Ya'qûb bin Ishâq al Kulînî, محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulîn (according to some Kalîn) in Rai. He left several other works, viz.:

(1) كتاب الرسائل

(2) كتاب الرد على القرامطه

(3) كتاب تعبير الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Ṭûsî and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajîz, fol. 6[a]; Manhaj al Maqâl, fol. 317; Majâlis al Mu'minîn, fol. 230[b]; Kashf al Hujub, fol. 112[b]; Muntahâ al Maqâl fî 'Ilm ar Rijâl, foll. 196[a]; Talkhîs al Maqâl, fol. 201[b]; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Hadîs, and is divided into thirty-four Books.

The entire work is in two volumes.

Vol. I.

Contains the following four Books:—

I. كتاب العقل, foll. 1–8.

II. كتاب التوحيد, foll. 8–23.

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2ᵃ, thus :—

ن موسى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي طالب عليهم السلام فدام بمجالسته سروري والشرح لمذاكرته صدري الخ

It is stated in the preface that the work was composed at the request of the author's friend Muhammad bin Isḥâq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in Manhaj al Maqâl). It consists of 5,963 Ḥadîṣ of the following two kinds :—

(1) Musnad Ḥadîṣ numbering 3,913,

(2) Mursal Ḥadîṣ numbering 2,050,

and is divided into 666 Bâbs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782–3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii., Nos. 84–86.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 264.

The same.

foll. 318; lines 20; size 13 × 7½; 9 × 5.

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning :—

اللهم اني احمدك واشكرك واؤمن بك وتتوكل عليك واقر بذنبي . . . اما بعد لما ماقتني القضاء الى بلاد الغربة الخ

and ending with the last Ḥadîṣ of باب نوادر الصلوة, corresponding with vol. i., pp. 1–184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 265.

The same.

foll. 122; lines 21; size 11 × 6; 7 × 3½.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadîṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1–192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

No. 266.

foll. 415; lines 20; size 10 × 7, 6 × 7½.

تهذيب الاحكام

TAHḎÎB AL AḤKÂM.

The Third of the four Shî'a collections of traditions.

Vol. I.

Beginning:—

الحمد لله ولي الحمد ومستحقه وصلى الله على خير خلقه محمد واله وسلم تسليما كثيرا الخ

Author: Abû Ja'far Muḥammad bin Ḥasan bin 'Alî aṭ Ṭûsî, ابو جعفر محمد بن حسن بن علي الطوسي. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadîṣ under Muḥammad bin Muḥammad An Na'îmî (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irâq in A.H. 408, and then to Bagdâd, where he permanently settled near the Bâb al Karkh, and delivered lectures on Ḥadîṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shî'as and Sunnis of Bagdâd, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al Ḥujub, fol. 41ᵃ, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. Iktifâ al Qunû' places the author's death in A.H. 466 = A.D. 1075.

But the authors of the following works all say that Ṭûsî died in A.H. 460 = A.D. 1068:—

(1) Majâlis al Mu'minîn, fol. 246ᵇ,
(2) Muntaha al Maqâl, fol. 185,
(3) Manhaj al Maqâl, fol. 280ᵇ,
(4) Talkhîs al Aqwâl, fol. 222ᵇ,
(5) Al Wajîz, fol. 7ᵃ.

The author in the preface says that the present work mostly consists of the Ḥadîṣ used in Al Muqanna'ah, a religious work by his teacher Muḥammad bin Muḥammad An Na'îmî, but partly of Ḥadîṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in Fihrist Ṭûsî:—

1. كتاب النهايه
2. كتاب المفصح في الامامه
3. تلخيص كتاب الشافي
4. كتاب ما لا يسع المكلف الاخلال به
5. كتاب العدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعلل وما لا يعلل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسئلة في الاحوال
11. كتاب الايجاز في الفرائض
12. مسئلة في العمل بخبر الواحد
13. مسئلة في تحريم الفقاع
14. المسائل الحنبليه
15. المسائل الرجبيه

16. المسائل الدمشقيه
17. كتاب في تفسير القران
18. المسائل الرازية
19. المسائل في الفرق بين النبّي والامام
20. المسائل العلبيه
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. الس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياسيه
27. مختصر اخبار المختار
28. كتاب الغيبه
29. المسائل الحائرية
30. هداية المسترشدين
31. كتاب اخبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntaha al Maqâl:—

1. كتاب في تفسير القران
2. شرح المقدمه
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Âṣafiyah Library, Hyderabad, Nos. 187–188.

Written in good Naskh. Foll. 1–10 have been supplied in a later hand

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن سعيد البحراني

No. 267.

The same.

foll. 515; lines 21; size 9½ × 7, 7 × 5.

Another copy of the first volume, beginning and ending as above.
Written in good Naskh.
Dated A.H. 1091.
The second vol. of the work, which is wanting, contains the following Kitâb:—

I. كتاب الديون
II. كتاب الكفالات
III. كتاب الضمانات
IV. كتاب الحوالات
V. كتاب الشهادات
VI. كتاب القضايا والاحكام
VII. كتاب المكاسب

No. 268.

foll. 375; lines 23; size 10 × 7½, 8½ × 4½.

Vol. III.

The third vol. of the Tahdib, beginning with كتاب النكاح abruptly thus:—

الحسن بن سعيد بن قاسم بن محمد بن سلام الفراء عن جرير عن عبد الله

and ending with the last Hadis of كتاب الديات.
Written in good Naskh.
Not dated; apparently 11th century A.H.
Scribe عبد المهدي بن حاجي بن عبد الحسين

No. 269.

foll. 350; lines 25; size 11½ × 6½; 7 × 4.

الاستبصار

AL ISTIBṢÂR.

The Fourth of the Shî'a collections of traditions

By the author of the preceding work.

The difference between the present composition and the Tahḏîb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tahḏîb contains the two following classes of Ḥadîṣ:—

(1) Ḥadîṣ in the narration of which all the traditionists agree;

(2) Ḥadîṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadîṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning:—

الحمد لله ولي الحمد ومستحقه والصلوة والسلام على خيرته والطاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Ḥadîṣ.

For other copies of the work see: Berlin, 1772–6; Pet. 56. The work was printed in Tehrân in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي

No. 270.

The same.

foll. 324; lines 27; size 11 × $9\frac{1}{2}$; 8 × 4.

Another copy of the same, beginning and ending like the above.
Written in good Naskh.
Dated A.H. 1095.
Scribe احمد بن محمد بن مبارك بن حسن بن ابراهيم الساري

No. 271.

The same.

foll. 379; lines 25; size $12\frac{1}{2}$ × $7\frac{1}{2}$; $8\frac{1}{2}$ × 4.

Written in good Naskh.
Dated A.H. 1074.
The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat 'Alî Khân of Patna, and of his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

No. 272.

foll. 398; lines 20; size $8\frac{1}{2}$ × 5; $8\frac{1}{2}$ × 3.



AL WÂFÎ.

An incomplete copy of a work containing the above four Shî'a canonical collections of the Ḥadîṣ, with explanation of the difficult words.

By Muḥammad bin Murtaḍa, محمد بن مرتضى, commonly called al Muḥsin al Kâshî (المحسن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Ḥujub, fol. 195[b].

Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kâshî (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates Aṣ Ṣâfî fî Tafsîr al Qur'ân as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kâshî as a scholar of the 12th century A.H., and enumerates Al Kalimât al Maknûnah min 'Ulûm al Ḥikmah as one of his works; while Kashf al Ḥujub, on fol. 97, 12b and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Ḥujub:—

I. التفسير الاصفي

II. لؤلؤة البحرين

III. المحجة البيضاء

IV. مرأة الاخره

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1–141.

Beginning:—

الحمد لله والصلوة والسلام على رسول الله ثم على آل بيت رسول الله ـ كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141–143 are blank.

Foll. 143–148 contain the index to the present work.

Part 5th, foll. 149–398.

Beginning with كتاب الصلوة. This part is defective towards the end.

The following abbreviations are observed in the work: يه for من لا يحضره الفقيه; يب for At Tahdîb; كا for Al Kâfî; ص for Istibṣâr.

Written in good Naskh.

Not dated, apparently 13th century A.H.

ZAIDÎ MUSNAD.

No. 273.

Foll. 80; lines 15; Size 8 × 5½; 5 × 3.

المسند

AL MUSNAD.

An incomplete copy of the Musnad Ḥadîṣ, designated here as Musnadu Zaid.

Author: Zaid bin 'Alî bin Ḥusain bin 'Alî bin Abî Ṭâlib, زيد بن علي بن حسين بن علي بن ابي طالب. This author is the son of Zain al 'Âbidîn 'Alî (*d.* A.H. 95 = A.D. 713), the grandson of 'Alî, the fourth Caliph, and was one of the famous Imâms, whose followers are known as Zaidiyah. He was induced by the people of Kûfa to claim his hereditary Khilifat, and to fight against Hishâm (A.H. 105–125 = A.D. 724–743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kûfa people joined him. Consequently in the same year he was killed at Kûfa. See Manhaj al Maqâl, fol. 138b; Berlin, No. 968; Mukhtaṣar ad Duwal, p. 206; Taqrîb at Tahdîb, p. 86; Anbâ' az Zaman, fol. 12; Al Milal, p. 207.

The present copy is defective at the beginning as well as at the end. Beginning abruptly with the Ḥadîṣ of the chapter صلوٰة المريض thus:—

عليهما السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥadîṣ حدثني الادم ابو العيس thus:—

زيد بن علي عن ابيه عن جده امير المؤمنين علي عليهم السلام
قال له رجل يا امير المؤمنين ومشى الرجل في النعل الواحدة

The Isnâd for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم المحاربي جدي ابو امي قال حدثني نصر بن مزاحم المنقري قال سمعت هذا الكتاب من ابي خالد الواسطي الخ

On fol. 72 the scribe quotes a statement of 'Abdal 'Azîz bin Isḥâq (an eminent Zaidî traditionist, who was alive in A.H. 326 = A.D. 937, see Manhaj al Maqâl, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abû Khâlid al Wâsiṭî, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق . . . . قال ابراهيم سألت ابا خالد رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي قال سمعناه من كتاب معه قد وطأه وجمعه فما بقي من اصحاب زيد بن علي ممن سمعه الاقتل غيري

In another note on the same folio the scribe says that Abûl Qâsim 'Alî bin Muḥammad al Kûfî, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1–9, from a portion of chapter صلوة المريض to chapter الدعاء بعد صلوة الفجر (previous chapters of كتاب الصلوة and the whole of كتاب الطهارة are wanting).

Foll. 10–18, from chapter غسل الميت to chapter . . غسل النبي وتكفينه of كتاب الجنائز.

Foll. 19–24, from chapter الوصال في الصيام of كتاب الصوم to كتاب الحج (some chapters of كتاب الصوم are wanting).

Foll. 25–40, from chapter فضل الحج to chapter الرجل يضحي قبل ان يصلي الامام.

Foll. 41–48, from chapter فضل الكسب من الحلال to chapter بيع الثمار of كتاب البيوع (some chapters of كتاب البيوع and almost all the chapters of كتاب النكاح are wanting).

Foll. 49, باب نكاح العبيد.

Foll. 50–52, from chapter الخلع of كتاب الطلاق to كتاب الحدود (previous chapters of كتاب الطلاق are wanting).

Foll. 53–60, كتاب الحدود.

Foll. 61–65, كتاب السير.

Foll. 66–73, كتاب الفرائض.

Foll. 74–79, كتاب فضل العلماء.

Fol. 80 contains a collection of Ḥadîs̤ from certain Sunnî works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9681, 10224, 10237, 10265.

Written in good Naskh.
Not dated; apparently 9th century A.H.

SUNNÎ ARBA'ÎNÎYÂT.*

(WORKS OF FORTY ḤADÎṢ NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

foll. 25; lines 23; size 9½ × 7; 7¼ × 5.

الاربعين الودعانيه

AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Ḥadîṣ with a commentary on the same. By Abû Naṣr Muḥammad bin 'Alî bin 'Ubaidallah bin Aḥmad bin Ṣâliḥ bin Sulaimân bin Wad'ân, ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح ابن سليمان بن ودعان, a scholar and a Qâḍî of Mauṣal, who died in A.H. 494 = A.D. 1101; see Ḥâj. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'în has been transmitted from the Qâḍî by his pupil Abû Ṭâhir Aḥmad bin Muḥammad bin Aḥmad as Salafî (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafî regarded the Ḥadîṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadîṣ.

Beginning:—

حدثنا الشيخ الامام ابو طاهر احمد بن محمد بن احمد السلفي الاصفهاني قال ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح بن سليمان بن ودعان حاكم الموصل . . . الحديث الاول عن انس بن مالك قال خطبها رسول الله صلي الله عليه وسلم علي ناقة الجدعاء

* The Prophet in some Ḥadîṣ is said to have declared special regard for those who remembered any forty Ḥadîṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallah bin Mubârak al Marwazî (d. A.H. 181 = A.D. 796, see No. 262, Sharḥ al Arba'în, fol. 16a), is the first traditionist who composed a work comprising 40 Ḥadîṣ. Later on, works containing 40 Ḥadîṣ came to be regarded as a special branch of Ḥadîṣ.

Each Ḥadîs̤ is followed by its commentary. The commentary of the first Ḥadîs̤ begins thus :—

الشرح الجدعاء تانيث الاجدع وهو المقطوع (مقطوع) الانف والاذن

For other copies of the Arba'în, see Berlin, Nos. 1458–60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yaḥya bin Zakarya, author of Risala fi al 'Amal (see Berlin, No. 5864).

Written in a very clear Naskh.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسقلاني, a traditionist of the 8th century A.H. For his work, see No. 279.

No. 275.

foll. 29; lines 9; size $9\frac{1}{4} \times 6$; $4\frac{1}{2} \times 3$.

الاربعين

AL ARBA'ÎN.

A collection of forty Ḥadîs̤.

Author: Abû Zakarya Yaḥya bin Sharf an Nawawî (*d.* A.H. 676 = A.D. 1278). For his life, see No. 192.

Beginning:—

قال الشيخ العلامة محي الدين النووي . . . الحمد لله رب العالمين قيوم السموات والارضين . . . اما بعد فقدروينا عن علي بن ابي طالب وعبد الله بن مسعود . . . ان رسول الله صلي الله عليه وسلم قال من حفظ علي امتي اربعين حديثا الخ

For other copies of the work see: Berlin, Nos. 1476–7; Raf', 389; Münch, 127; Lied, 1746–7; Br. Mus., 878; Paris, 386–744; Cairo, vol. i., p. 264; Brock., vol. i., p. 396. The present Arba'în with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the Arba'īn see No. 279, foll. 60ᵃ–63.

Written in good Naskh.

Dated A.H. 1026.

Scribe محمد بن شهاب الدين الرضواني

One Sulaimān bin Aḥmad al Malīḥī, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note :—

طالع في هذا الكتاب واودع فيه شهادة ان لا اله الا الله وان محمدا رسول الله ونسأل الله سبحانه ان توفاه على الاسلام ... كتب الفقير سليمان بن احمد المليحي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

No. 276.

foll. 26; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good Naskh.
Not dated, apparently 11th century A.H.
Marginal notes are not frequent.

No. 277.

foll. 13; lines 18; size 10×6; 8×4.

Another copy of the same.

Written in Nasta'līq.

Not dated, apparently 13th century A.H.

One Maulavi 'Abdalmajīd, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muhammad Sa'îd, a well-known Arabic scholar of Patna, who died in A.H. 1304 = A.D. 1888, to his pupil 'Abdalqâdir bin 'Atîqallah :—

الحمد لله رب العالمين وبعد فقرأ علي وسمع هذه الاربعين . . .
من اولها الى اخرها عبد القادر بن سيد عتيق الله . . . قال ذلك
بفمه ورقمه بقلمه

محمد سعيد بن واعظ علي عفي الله عنهما

No. 278.

foll. 38; lines 17; size 8 × 6; 6 × 3½.

شرح الاربعين

SHARH AL ARBA'ÎN.

A commentary on the above work, by the author himself.

Beginning :—

الحمد لله رب العالمين قيوم السموات والارضين . . . . دل الحديث
على ان النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

foll. 63; lines 23; size 10 × 7; 7½ × 5.

شرح الاربعين

SHARH AL ARBA'ÎN.

An autograph copy of a commentary on the above Arba'în (No. 275), by 'Alî bin 'Abdalhâdî bin Muhammad bin Yahyâ al 'Asqalânî, علي بن عبد

الهادي بن محمد بن يحيى العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon :—

علقه الملتجي الى عفوربه المستقبل من زلته وذنبه علي بن عبد الهادي بن محمد بن يحيى العسقلاني .... عفا الله عنه وغفر له ولوالديه ولمشائخه واحبابه وجميع المسلمين اجمعين وكان الفراغ من تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث وثلثين وسبعمائة

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadîs̱ thus :—

في هذا اكراب ومامت رسول الله صلى الله عليه وسلم ولم يضع حجر على حجر ولا لبنة على لبنة الخ

Foll. 60ᵃ–63 contain a treatise by Nawawî, dealing with the philology of the difficult words used in Ḥadîs̱ in the Arba'in (No. 275).

Beginning :—

قال جامع الاربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

No. 280.

foll. 141 ; lines 27 ; size 10 × 7 ; 8½ × 5½.

شرح الاربعين

SHARḤ AL ARBA'ÎN.

A commentary on Nawawi's Arba'in, by Muḥammad bin Aḥmad al Mas'ûdi al Ḥanafî, محمد بن احمد المسعودي الحنفي, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله المحمود بكل لسان المخضوع لكلمته وعظمته في كل زمان ومكان الخ

The colophon runs thus:—

قال جامعه محمد بن مسعود اسعده في الدارين وكان الفراغ منه من هذا التعليق . . . . شهر ربيع الآخر سنة ثمان واربعين وسبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.
Dated A.H. 840.

Foll. 1–3 are supplied in a later hand.
The scribe does not reveal his name anywhere in the MS.

No. 281.

foll. 471; lines 17; size 7½ × 5; 6 × 4.

جامع العلوم والحكم

JÂMI‘ AL ‘ULÛM WAL HIKAM.

A commentary on Nawawî's Arba‘în, by ‘Abdarraḥmân bin Aḥmad bin Rajab al Bagdâdî, عبد الرحمن بن احمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Ḥanbalî scholar and traditionist, who was born in Bagdâd, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muḥammad bin Ismâ‘îl (*d.* A.H. 735 = A.D. 1335),

Ibrâhîm bin Dâ'ûd al ‘Aṭṭâr (*d.* A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fatḥ al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: Ad Durar al Kâminah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.

Beginning :—

قال الشيخ الامام العلامة الاوحد شرف الاسلام مفتي الانام الشيخ زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ الامام رجب البغدادي .... الحمد لله الذي اكمل لنا ديناً واتم علينا النعمة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355. The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by Ibn Rajab to the scribe :—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفي وشرح الاربعين النووية . . . وقابل نسخته من اصلي وصحت هذه النسخة بحمد الله . . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلثاء جمادي الاولى سنة تسعين وسبعمائة بدمشق المحروسة ـ

قاله وكتبه عبد الرحمن بن رجب الحنبلي عفي الله عنه ـ

The above Sanad also tells us that the present copy was compared with the autograph copy by the scribe, while he studied the present work under Ibn Rajab.

No. 282.

foll. 119 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'ÎN.

An incomplete copy of the commentary on Nawawî's Arba'în by Muḥammad bin Muḥammad ad Dalji, محمد بن محمد الدلجي, a scholar and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock., vol. i., p. 397 ; Gotha, No. 617.

Beginning :—

الحمد لله رافع اعلام الملة الزهراء بلوامع آيات الكتاب ومحكم مباني احكام الشريعة الغراء الخ

In the preface the commentator traces his *Isnād for transmitting the Ḥadīṣ of the Arba'īn* (No. 275) *from* Aḥmad bin 'Abdalwāḥid al Miṣri, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus :—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 283.

foll. 169; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفتح المبين

AL FATḤ AL MUBÎN.

A popular commentary on Nawawi's Arba'īn, by Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣumi, احمد بن محمد بن علي بن حجر الهيثمي.

This great author and commentator was born in Abu 'l Haiṣum (a Maḥallah in Egypt), A.H. 909 = A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورضي عنه كما شاهدته بخطه بمحلة ابي الهيثم .... اواخر سنة تسع وتسعمائة. The author of An Nûr as Sâfir (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author's birth in A.H. 911 = A.D. 1505.

The author, like the author of Fatḥ al Bârî (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as ابن حجر (son of stone). He lost his father at an early age. Shamsuddîn ash Shinnâwî (*d.* A.H. 933 = A.D. 1528) and Abû 'l Ḥamâ'i, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnâwî admitted him in the Madrasah Jâmi' Azhar. In a very short time (A.H. 929) Ibn Ḥajar completed his study at that institution. During the course of his study in Jâmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Ḥajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Ḥadîṡ and of Shâfi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock. wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning:

الحمد لله الذي وفق طائفة من علماء كل عصر القيام مبا عباء الاحاديث الخ

In the colophon, Ibn Ḥajar says that he compiled the present commentary in two months, A.H. 951 :—

قال مؤلفه تغمده الله برحمته ورضوانه ابتدات هذا الشرح الثا القعدة وفرغت منها هلال المحرم سنة احدى وخمسين وسبعمائة

For other copies of the commentary see: Berlin, 1493–6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.
Dated A.H. 1004.

Scribe نور الدين علي بن رمضان

No. 284.

foll. 253; lines 16; size 10 × 5½; 5 × 3.

المبين المعين

AL MUBÎN AL MU'ÎN.

A commentary on Nawawi's Arba'în, by 'Alî bin Sulṭân Muḥammad al Qârî, علي بن سلطان محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الحمد لله الذي جعل الاعداد والاوقات اعتبار الانام فخلق السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396. A printed copy of the Cairo edition is noticed in Raf' as Sutur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

foll. 37; lines 17; size 7 × 3½; 5 × 2½.

شرح الاربعين

SHARḤ AL ARBA'ÎN.

A commentary on Nawawi's Arba'în, by Sa'îd bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'în under Muḥammad 'Ismatullah bin Maḥmûd al Bukhârî, a scholar of the 10th century A.H., and the author of the Ḥâshiya 'Ala Sharḥi Mulla Jâmî (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

الحمد لله على الاكرام وعلى نبيه الصلوة واسلام وعلى آله واصحابه البررة الكرام . . . اما بعد فيقول العبد الضعيف الى الله المفتي محمد سعيد

We are not acquainted with any other copy of the work.

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangâbâd, Deccan, known as Khujista Bunyâd (see Giyâṣ, p. 159, خجسته بنياد لقب اورنگاباد که شهريست در دکن):—

بتاريخ سنه ۱۱۵۲ هجرة مقدسه در بلدهٔ طيبه خجسته بنياد ۱۵ ربيع الثاني من مذكور داخل كتبخانهٔ سركار نموده شد

No. 286.

foll. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

TUHFAT AL MUHIBBÎN.

A commentary on Nawawi's Arba'în, by Shaikh Muḥammad Ḥayât as Sindhi, شيخ محمد حيات السندهي.

The author was born in 'Âdilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadîṣ under traditionists of Mecca and Medina, such as—

شيخ ابو الحسن بن عبد الهادي (*d.* A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (*d.* A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadîṣ. Muḥammad Fâkhir, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Hadis under him, describes in his Masnawi Muḥammad Ḥayât's teaching at Medina, in the following Persian verses:—

درس فرماي مسجد نبوي
بطريق رشيق مصطفوي
آن محمد حيات بخت بلند
بحديث نبي قوي پيوند
متع الله زمرة الاعيان
بافاداته الى الازمان
سر من خاكپاي او بادا
جان من در رضاي او بادا

Muḥammad Ḥayât died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqî'.

For the commentator's life see Itḥâf an Nubala, p. 403.

Beginning:—

الحمد حمدا يليق به والصلوٰة والسلام على حبيبه وآله وصحبه . . .
اما بعد فهذا شرح لطيف على الاربعين . . . جمعها الامام الفقيه
محيي الدين ابو زكريا يحيى النووي

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تحريرا في شهر رمضان يوم السبت المبارك خلت من احدى
عشر يوماً سنة الف ومائة واربعة واربعين . . . بالمدينة

Scribe سيد عبد الوهاب بن سيد عمر

No. 287.

foll. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الاربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Aḥmad bin Abî Bakr bin Aḥmad bin 'Alî bin Ismâ'îl al Ḥanbalî al Qâdirî, احمد بن ابي بكر بن احمد بن علي بن اسماعيل القادري, a follower of the Hanbalî school, and belonging to the Qâdirî order, who was born in Ḥamât, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadîṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qâḍî of the place, where he continued his services as Qaḍî till his death in A.H. 840 = A.D. 1437.

For his life and works see As Suhab al Wâbilah, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning :—

الحمد لله الذي من علينا باتباع سنة نبينا محمد سيد المرسلين
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty Shaikhs, and having collected forty Ḥadîṣ he added ten Ḥadîṣ from his remaining ten teachers, with a view to showing the complete number of his teachers :

ثم اتبعت تلك الرواية من مشائخ عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in As Suhab al Wâbilah :—

(1) الدرر واللآلي في فضائل الشهور والايام

(2) كتاب في المتباكتات

Contents :—

Foll. 1b–13a. 14 Ḥadîs̤ transmitted by the author from 14 Shaikhs of Ḥamât.

Foll. 13b–15a. 2 Ḥadîs̤ transmitted from 2 Shaikhs of Emessa.

Foll. 15b–26a. 8 Ḥadîs̤ transmitted from 8 Shaikhs of Heliopolis.

Foll. 26b–41a. 15 Ḥadîs̤ transmitted from 15 Shaikhs of Damascus.

Foll. 41b–48a. 5 Ḥadîs̤ transmitted from 5 Shaikhs of Egypt.

Foll. 48b–56. 6 Ḥadîs̤ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon :—

وكان فراغ مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن ابي بكر بن احمد بن علي بن اسماعيل الحلبي القادري . . . بتاريخ ثمان الاربعاء منتصف ذي القعده الحرام سنة سبع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muḥammad.

No. 288.

foll. 20; lines 25; size 7 × 5½; 5 × 3½.

الاربعين المتباينه

AL ARBA'ÎN AL MUTABÂ'INAH.

A collection of forty-five Ḥadîs̤, by Shihâbaddin Aḥmad bin Ḥajar al Asqalânî, شهاب الدين احمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadîs̤ of different Isnâds (متبائنة المتون والاسانيد) are collected in the present work.

Beginning :—

الحمد لله الذي علا بصفاته المتبائنة بصفات المخلوقات وارسل سيدنا محمدا صلى الله عليه وسلم بالآيات الخ

Ibn Ḥajar himself designates the work as Arba'in (forty), but he says in the preface that, in collecting the Ḥadîṣ narrated by all well-known 'Abâdilâh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 Ḥadîṣ, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work Raf' al Iṣr, fol. 35 (see Hand-list, No. 2745), he completed the present work in the Madrasah Shaikhuniyah, Egypt, A.H. 808 :—

واملأ الاربعين المتباينة بالشيخونية ثماني وثمانمائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following Sanad, dated A.H. 838, granted by Ibn Ḥajar to the scribe of the Sanad, Yûnus bin Fâras al Qâdirî (d. A.H. 866 = A.D. 1463, see Tâj aṭ Ṭabaqât, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Ḥajar in the Madrasah Munkadiriyah, close to Ibn Ḥajar's house in Cairo, A.H. 838 :—

الحمد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة
واربعون حديثاً متباينة المتون والاسانيد مع ما في اثنائها من الكلام
على الاحاديث ـ على مؤلفها سيدنا ومولانا قاضي القضاة شيخ الاسلام
حافظ العصر استاد اهل الدهر بقية المجتهدين شهاب الملة والدين
ابي الفضل احمد بن الشيخ الامام العام العلامه نورالدين ابي الحسن
علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسح
الله في اجله واعاد علينا من بركته بقرأة الشيخ الامام محي الدين
ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن
محمد الطوجي الشافعي لطف الله به الشيخ الامام العلامة اقضي
القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي المحاسن
يوسف بن محمد الشرجي الشافعي والشيخ الامام العلامه اقضي القضاة
عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي
المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الحنبلي
والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نورالدين
علي الانصاري والفاضل البارع شهاب الدين ابي العباس احمد بن
صدر الدين محمد بن رزق والشريف نورالدين ابي الحسن علي بن
محمد محي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف
الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي
المعروف بالجرهي والفاضل بدر الدين محمد زين الدين ابي بكر جمال
الدين يوسف العلادي وابو البر يونس بن فارس بن عبد الله القادري
وله الخط وسمع السيخ الامام العلامة ناصر الدين ابي عبد الله محمد
بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن
المهندس وولده احمد من اولها الى اخر الحديث الثامن العشر وحضر
ولده محب الدين محمد في الحديث السادس العشر والسابع عشر
والثامن عشر وصح ذلك وثبت في مجلس واحدٍ بالمدرسه المنكدريه
الملاصقه بسكني المسمع المشار اليه في يوم الاحد ثامن عشرين ذي
القعده الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسمع المشار
اليه لكل من قرأه وسمعه او حضره او شيأً منه ان يرويه عنه وجميع
ما يجوز له وعنه روايته بسوال القادري ولله الحمد والمنة وحسبنا الله
ونعم الوكيل وفيه تخريجه على الحاشية في مجلس واحدٍ صح ذلك
قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادري

The above Sanad is attested by Ibn Ḥajar himself, thus:—

السماع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yûnus bin Fâras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

No. 289.

foll. 30; lines 10–15; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 5$.

الاربعين

AL ARBA'ÎN.

A collection of forty Ḥadîṣ, by Muḥammad bin Yûsuf bin Abî Bakr, محمد بن يوسف بن ابي بكر.

One Muḥammad bin Yûsuf (*d.* A.H. 763 = A.D. 1363) is mentioned in Ḥâj. Khal., vol. i., p. 62, as the author of an Arba'în which deals with Ḥadîṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadîṣ on that subject.

Muḥammad bin Yûsuf az Zarnadî (*d.* A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'în. But no description of the Arba'în by Zarnadî is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba'în are identical.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن ابي بكر رحمة الله عليه

We are not acquainted with any other copy of the work.

Foll. 1–10 are written in Naskh, and foll. 11–30 in Nasta'lîq.

Not dated, apparently 12th century A.H.

SHÎ'A ARBA'ÎN.

No. 290.

foll. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الاربعين وشرحه

AL ARBA'ÎN WA SHARHUHU.

A collection of forty Ḥadîṣ, with commentary, by Bahâ'addîn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥâriṣî, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shî'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: Khulâṣat al Aṣar, vol. iii., p. 440; Rieu, Persian Catalogue, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حديث تحلى اللسان بجواهر حقائقه . . . وبعد فان الفقير الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق اهل البيت . . . واردفت كل حديث يحتاج الى البيان لما يوقف الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

اتفق الفراغ من مشقه ضحوة يوم الاثنين ثالث العشري الثالث من شهور السنة الخامسة من العشر العاشر من المائة العاشره

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tihrân A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawâb Wilâyat 'Alî Khân and his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

Dated Shirâz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

No. 291.

The same.

Foll. 187; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

Another copy of the same.

Written in Naskh.
Dated A.H. 1108.

Scribe عبد الكريم

ZAIDÎ ARBA'ÎN

No. 292.

foll. 88; lines 31; size 11 × 7; 8¼ × 4.

الانوار المضية

AL ANWÂR AL MUḌÎYAH.

A commentary on Sailaqi's Arba'in,* by Yaḥya bin Ḥamza, يحيى بن حمزة, a well-known author and Zaidi Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343–353.

Beginning :—

الحمد لله وحده والصلوة والسلام على من لا نبيّ بعده الحمد لله الحكيم الذي انطق لسان الانسان

The commentator says in the preface that after compiling a commentary on Nahj al Balâghah (see Hand-list, No. 1355), he wrote the present commentary, on the basis of a reliable copy of Al Arba'in as Sailaqiyah corrected by the author himself :—

اني لما وقفت على الاحاديث الاربعينية السيلقية وحصلتها سماعاً بلغ المصنف

He quotes in some places Ḥadîqat al Ḥikmat, a commentary on the Arba'in by 'Abdullah bin Ḥamzah (*d.* A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

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* This Arba'in is known as Al Arba'in as Sailaqiyah, a collection of forty hadis by Sayyid Abû Ṭâlib al Husain bin Muḥammad bin Mahdi al Ḥusaini as Sailaqi (see Br. Mus. Suppl., No. 156).

مركز الخدمات والأبحاث الثقافية

صندوق البريد ٥٠٨٣/١٤

بيروت – لبنان

(٦/٤)

سلسلة فهارس المكتبات الخطية النادرة